THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

REV. JOHN W. CURTIS, A. M., EDITOR. NEW-YORK, SATURDAY, MAY 28, 1831. VOL. I.—No. 10.

[For the Churchman.]

Mr. Editor,

The verses I send you, are from the pen of the celebrated Francis Hopkinson, of Philadelphia; they were found sometime after his death, in an old family Bible, and were given me by his niece, with the assurance that they never had been published. From such a pen, and our own countryman, such sentiments come with double force; and are at your service if you think them worthy of insertion. The character and talents of Judge Hopkinson are well known—he was the intimate of Franklin, and author of many humorous political satires; the following lines prove that he sometimes turned his muse to nobler subjects. His name ought not to be foreign to the Churchman, since he was son, and brother-in-law, of two successive rectors of Christ Church, Philadelphia.

S.

To Thee, my God, I would ascend,
But cannot leave the world behind;
My grov'ling thoughts will downward tend,
And drag to earth my struggling mind.

Away, delusive world—away!
Thy gilded titles hence remove!
Heaven is my home, to realms of day
My soul shall rise on wings of love.

Cleanse thou, O God, my sinful breast;
My thoughts from earthly shackles free;
Wrapt up in prayer, I must be blest,
Excluding all things else but Thee.

Ah! what are all the fading joys
This transitory life can give?
Hope once obtained, possession cloys;
In vain we ask, in vain receive.

Meanwhile, fierce foes, a gloomy train,
The hasty grasp at bliss delay;
And grief, and care, and want, and pain,
Like spectres, cross our devious way.

Like Noah's dove, the impatient soul
Looks round, in hopes some rest to find;
But troubled waves tumultuous roll,
And adverse blows the boisterous wind.

Where shall she seek a safe abode—
Ah, whither turn her trembling wing—
But in the bosom of her God?
But to Thy courts, Almighty King?

Thy *Word*—Thy *sacred Word alone*,
Oh God! shall be my faithful guide;
My soul no other aid shall own,
But in Thy promises confide.

Teach me the Book of Truth to read,
With heart devout, and faith sincere;
In all distress, in every need,
O let me find my comfort here.

List, list! my son, my heart's delight!
For to thy unexperienced years
Pensive I write—and whilst I write,
Fast fall an anxious father's tears.

Perhaps these lines may catch thine eye
In the bright noon of life's short day,
Whilst like an eagle, hope mounts high,
And frolics in the golden ray—

Whilst painted forms of insect joys,
Are flutt'ring round thy youthful years,—
Whilst present bliss each thought employs,
And thy soul laughs at future cares.

Then list, my son, and bid the vain
Delusive charm awhile depart:
Let heavenly truth attention gain,
And find a passage to thy heart.

How frail, how short our little span!
How few the fleeting periods are!
These fleeting periods given to man
For life *eternal* to prepare.

Seek'st thou for joys that ne'er shall fade?
Would'st thou have bliss without control?
Wealth that no dangers can invade?
Or doth ambition fire thy soul?

Read here, and know, all may be thine;
This *Book* will teach thee how to gain
Glories that shall for ever shine—
Wealth without care, joy without pain.

O, may my God with hand unseen
Direct thy heedless steps aright!
Thy soul from every danger screen,
And fill thee with celestial light!

CHURCH PRINCIPLES.

[For the Churchman.]

CONVERSION.

Rev. and Dear Sir,

There is a class of theologians, of whom individually I do not hesitate to avow my belief, that they are well-meaning and sincere, who, nevertheless, do much mischief by misrepresenting and vilifying the opinions of all who do not call themselves by their names, or use precisely their set of phrases, and spiritual nomenclature.

One of the common errors of this class of men is the belief, and the very confident assertion, that there is little of the true spirit of Christianity to be discovered in the writings of those early divines whom we call *The Fathers*—except, perhaps, in the scanty remains of the very first ages. As they are not generally much versant in the writings which they thus decry, they may be allowed full credit for good faith in the declaration. But it is unfortunate that even such as do not join them in this error, are either as little acquainted with the writings in question as themselves, or else unwilling or unable to refute the calumny.

These reflections suggested themselves, sir, as I read the passage which I am about to quote from a writer who would be as likely to fall under such unfounded censure as almost any that might be named—an Egyptian monk of the fourth century—Macarius. The subject of that passage is one to which the greatest enemies of 'the fathers' very properly attach a paramount importance—the *conversion of the sinner*, the new birth of the inner man. A more concise, clear, and scriptural account of that all-concerning process, it would be difficult to point out; and yet, because it is wholly devoid of the peculiar phraseology which has been invented and applied to the subject in modern ages, I doubt (perhaps I judge wrongfully—I wish it may be so!) whether even this passage would be considered *spiritual* and *evangelical* by some among our brethren.—But it was not to reprove *them* that I took up my pen—it was to convey to your readers the representations of a venerable *father of the Church*, on a subject in which they, and I, and he, are equally concerned—a subject respecting which, too many are "willingly ignorant," and too many, while "they think they see, are blind." May the Spirit of God convey to our hearts deep and lasting impressions of the *need*, the *privilege*, and the *blessed operations* of renewing grace! Amen!

"Let us, then, eagerly run to Christ, who calls us, and pour out our hearts before him; and let us not, of our own will, lose the hope of salvation. For it is an artifice of the evil one, to endeavor to draw us into despair by the remembrance of our former sins. But we ought to reflect, that if the Lord, when he came, was the healer and restorer of the blind, the palsied, and the dumb, and if He raised again to life those that were corrupting in death; much more will he heal and restore the *blindness of the understanding, the palsy of the soul*, and the *deafness of an insensible heart;* since no other than He who made the body, made the soul. And if he dealt thus benevolently and compassionately to perishing and mortal bodies, how much the rather will his mercy heal a soul afflicted with the distemper of sinfulness and ignorance, when it resorts to him with prayer and supplication? For these are his own words: 'Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily.' And again he says: 'Ask and it *shall be* given you.' And again: 'Though he will not rise and give him because he is his friend, yet because of his *importunity*, he will rise and give him as many as he needeth.' Thus, therefore, he encourages us to make *bold and persevering supplication;* forasmuch as he came for the sake of sinners, that he might convert them to himself. Let us only cast from ourselves all evil thoughts, and convert our whole minds to the Lord, and he will not neglect us, but will promptly afford us his assistance.

"As in persons afflicted with diseases, if the body can no longer receive nourishment, the patient is despaired of, and it becomes a symptom of death, and the friends and by-standers are overwhelmed with affliction; so God and his angels lament, with much grief and sorrow, souls which are unable to receive the benefit of the heavenly food. If, therefore, thou hast been made the throne of God, and hast received him to sit thereon; if thy soul has been wholly made a spiritual eye and light; if thou hast been nourished with the food of the Spirit, and hast drunk of that living water, of that spiritual wine which gladdens the heart; if thy soul has been clothed with the garments of unspeakable brightness; and if thine inward man has obtained experience and full demonstration of all these things; behold thou livest unto eternal life, and reposest henceforth in Christ!—But if thou hast *not* received these things, nor hast yet entered into the possession of them, weep bitterly, and mourn that thou hast not yet obtained those riches! and be full of care and uneasiness, and pray continually for that thy poverty! And let him who has obtained them, continue to cherish a sense of his penury; and not relax in his solicitude, as if he were already satiated, for '*he* who seeketh *shall find, and to him* who knocketh *it shall be opened.*'"

Macarius *on Christian Perfection.* Book V.

THOUGHTS ON THE CASE OF JONAH.

The prophet Jonah was sent by the Deity to proclaim severe judgments against the great city of Nineveh for its iniquities. But the inspired man yielded himself to his fears that God would relent, and that his known character for mercy would prevail over his threatenings, and Nineveh would thus be spared, and his own reputation as a prophet be diminished. In this unworthy feeling, he fled from the "presence" of the Lord—the peculiar and manifested presence of Jehovah—he sought to escape from the Divine voice, which gave him so unwelcome a mission. He went to a port of the Holy Land, and sailed for a distant region. But "whither shall we go from the Spirit of the Lord, or whither shall we flee from his omnipresence? If we take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall his hand lead us, and his right hand shall hold us." On his voyage, the prophet was arrested by a powerful tempest, which increased so much, that all in the ship deemed it a special judgment, and cast lots to discover the offender. Jonah, confessing the justice of the lot, which fell on him, and acknowledging the crime against God, of which he had been guilty, generously bade the mariners cast him into the sea—he being the only great offender among them; and thus secure their own preservation. After toiling in vain to reach the land, they prayed, and resorted to this expedient—and the storm ceased.

The prophet had shown penitence in the confession he made, and in proposing the apparently inevitable destruction to which he submitted; yielding, probably, to an inspired direction, though he had before resisted the voice of God: and the mercy which he deprecated for Nineveh, lest it should obscure his prophetic character, that mercy was ready now for his own preservation. The tempestuous waves, on first receiving him, carried him to their depths, among the submarine "mountains," and their dreary vegetation; but some enormous sea-monster was at hand, following the ship probably in expectation of prey during so violent a storm; by this animal he was swallowed, and thus buried, as it were, was miraculously kept alive.

Within this creature, and conscious that he was thus far preserved, his soul yielded itself to devotion; and that remarkable devotion is recorded in the second chapter of his book. He meditated on the unspeakable perils he endured in the moments when he was overpowered by the raging element, before being swallowed by the huge animal—when "the billows and the waves passed over him," and "the [sea] weeds were wrapped about his head"—when he "went down to the bottoms of the mountains, and the earth with her bars seemed about him for ever;" then it was, even in those most extreme perils, that he said, in the language of a faith without parallel, "I am cast out of thy sight, yet will I look again toward thy holy temple;" knowing that He who hears his people, hears them, and strengthens them, and sends them help out of *Zion*, his Church, he directed thither his hope and his supplications. Received now within the instrument of his miraculous preservation, he meditated, as we remarked, on these dangers, and this his prayer, and acknowledged his beginning rescue—"thou hast brought up my life from corruption, O Lord, my God—when my soul fainted within me, I remembered the Lord, and my prayer came in unto thee, into thine holy temple—salvation is of the Lord."

On the third day, the prophet was released from his living burial. Thus restored, he was again sent to Nineveh: and he went and prophesied against that city. But he again yielded to his feelings of mortified vanity, when he found his predictions rendered void by the mercy which spared the repenting myriads of that vast capital. The candor, however, with which he has put these his faults on record, as also his anger when his gourd was destroyed, is our assurance that he was conscious of them, and humbled for them; and that he was not only inspired by the extraordinary effusions of the Spirit, but also renewed and sanctified by those his ordinary gifts, which change the heart and fill it with holy graces.

One use of the record of Jonah, is the type furnished by his burial for three days and subsequent restoration, of the resurrection of our Lord. Another improvement is found in the lesson it affords, concerning contumacy against the Divine will, and vexation under providential severities. But the two particulars to which we would more especially invite attention, because not generally brought into sufficient notice, are—the awful perils into which he was plunged, and the constancy of his faith in the midst of them—and his looking for help from Zion, the holy temple of his God. From each of these topics we may derive instruction.

If Jonah, when struggling with the mighty waves, and far from any shore—when carried down to the depths of the sea—where the unseemly vegetation of its watery hills and caverns was wrapped about his head, could yet pray, and pray with the composure and the hope that directed his thoughts to the temple, surely it is not for *us* to be discouraged under the lighter frowns of Providence, we may endure. Nay, if the prophet, after the sin he had been guilty of, in flying from the Divine presence, and in resisting the special influence of the Spirit, could yet, in the midst of the terrors of death, have faith to see that God will never refuse mercy to the mourning penitent, ought *we* to despair because of our iniquities—ought we to yield to despondency, when we are conscious that repentance has returned upon us with its hallowing power? Christianity answers, No. No sorrow, no fear, however searching, however painful, should ever be allowed to be aggravated into desperation of mind. Such a feeling is a dishonor to God and to the Saviour. God has declared that his mercy towards them who fear him, is as great as the heaven is high above the earth. And the Saviour assures us, by his apostle, that his blood cleanseth us from *all* sin. It is possible, indeed, to exhaust the mercies of God, and to trample finally the blood of Christ under foot; but we are not told what amount of offence is required for such an awful state; and we *are* told that offences like crimson may become white as snow—and that no one who cometh to God shall in any wise be cast out. Scripture has bid us hope, and has not defined the state in which we must hope no more; our duty, therefore, is to hope always, if we are but conscious of even the beginning of a contrite heart—to hope in a proper degree—strongly, if our graces be strong—less decidedly, if we show symptoms of weakness; yet never to let go entirely the trust in the Divine benignity. For, if we actually despair of salvation, we lose all motive to seek it, and are thus abandoned to our fate. If we should deem salvation to be literally hopeless, it would be as futile to attempt securing it, as it would be to attempt any other unquestioned impossibility. Despair, indeed, is not only the loss of hope, but of all heart and courage for regaining the favor of God; and as pusillanimity destroys the character and the very name of the soldier, so will despair exclude the Christian warrior from his profession. Let, then, no such feeling ever paralyze our souls. Let us, for encouragement, look on the case of Jonah, struggling with death, yet honoring the repentance he felt for his sin, with a renewed faith and unshaken confidence in his God: "I said, I am cast out of thy sight"—yet even "when my soul fainted within me, I remembered the Lord."

We are not to forget, however, that when thus reposing his spirit on the Deity, the prophet expected any mercy that should be granted him, whether a rescue from his perils, or final pardon, should those perils terminate in death, to proceed from *Zion*—"yet will I look again toward thy holy temple." The meaning of this expectation on his part, was, that his was a covenant hope, founded on his union with the covenant body, the Church—that Church which the Redeemer was to purchase, as the prophet knew, with his own blood. And through Christ, and as members of his Church, should *we* expect all the mercies God has promised, and all that he allows us to pray for. He has appointed the Church and its ordinances as the channels of his goodness to our fallen world. And when we are in sorrow—in any of the misgivings that pour upon us, and often almost overwhelm us in our mortal pilgrimage, we should feel a holy satisfaction in reflecting, that, besides our personal religious character, our faith, our repentance, our obedience, we are numbered in that visible body to which the Lord has granted the covenant of salvation. Also, in the hour of death, or when death seems at least to be nigh—when repentance will be sincere, if it ever will be—and when, *if* it be sincere, it will usually be attended with faith and hope, and a due degree of confidence—then should it add to our consolations, that our belonging to the earthly temple of God, is an earnest of our being made immoveable "pillars" in his "temple" above.

These reflections on the case of Jonah, appear worthy of being added to the more striking ones that are commonly deduced from his interesting narrative.—*Prot. Episcopalian.*

REVIEWS.

[From the Protestant Episcopalian.]

SACRED AND PROFANE TERMS, &C. A CAUTION TO CHURCHMEN.

The Christian Observer has been lately calling the attention of its readers to a peculiarity in the phraseology of some of the books composing the Family Library, indicative, it is to be feared, of some deficiency, as well of sound faith, as correct taste in the writers of the same. This departure from what is deemed proper, consists in the substitution of sacred epithets for profane, and of profane for sacred, and such a blending of language commonly considered peculiar to the sacred Scriptures, with that used in reference to false religion, as to do away entirely all distinction between them.

This "Family Library" is destined to a wide circulation in our own country, and most gladly would I add my feeble voice to the caution addressed to parents and teachers, by our highly respectable sister print in England; most earnestly would I call upon those who venerate our holy religion, to beware lest the foundation of that noble fabric should be sapped by enemies in disguise. No principle of the human mind is more general or more powerful in its operation, than that of association. There are terms, and titles, and designations of officers, and the duties performed by them, which on being merely mentioned or alluded to, at the magic influence of this principle, call up a train of sacred recollections and of solemn thoughts, with which no lover of religion would like, for any consideration, to dispense. Who, that is familiar with sacred history, can hear the mention of the term Patriarch, without thinking of the venerable and holy men who in early times have borne it, while they were walking with their God, and training their household to follow in their steps? Who that speaks to us of a Prophet, fails to place before us, that moment, some of those who by the Spirit of God, were enabled to look into futurity, to cheer the sinking spirits of the faithful with the vision of the Church's glory, or to warn the wicked nation or individual of impending wo; whose lips, touched with living coals from the altar of God, flowed with streams of eloquence, such as should cause uninspired men, false prophets, and pretenders, to shrink in awe from their vain attempts? Whose heart can be for a moment among the governors of Israel, without seeing a race of men selected by Jehovah, to bring mighty things to pass? Whose ear can listen to the songs of God's ancient people, as they float over the returning waters of the Jordan, through the tabernacle or the temple, without feeling that they show the unction from above—and that the chords from which they flowed, were strung by a heavenly hand? All these delightful feelings and associations, such writers as those we have alluded to, would destroy. They would reduce, in the estimation of their readers, patriarchs and prophets, and the sweet singers of Israel, to a level with the emirs, and seers, and rhymers of any wandering and barbarous tribe. They would remove the long-cherished delusion (as they call it) which has been thrown over scriptural characters and narratives, and cause them to be scanned and criticised, applauded or condemned, by each individual, without regard to the approbation which men always have delighted to cherish for them, or of the seal which God himself has set to their well-deserved reputation.

Is it not the duty of all, then, to discountenance such attempts in the beginning, and to cause prudence in the selection of mental food for the young, lest poison should be mingled with the ingredients, or be generated in their preparation. I know not the religious characters, or the sectarian views of those who are engaged in the compilation of the Family Library, on the other side of the Atlantic: the American publishers bear a deservedly high character; but much as I regard and esteem them, I deem it a duty to raise my feeble opposition to the circulation of works, which are considered prejudicial to the correct thinking and well-being of those I regard more—the rising generation. This is one of the evils to which our youth are exposed: it is connected with their reading on sacred subjects.

There is another class of dangers which call loudly for caution; and which, as they do not exist in England, are not touched upon in the Christian Observer. I will bid, therefore, adieu to this valuable companion, and alone attempt to lift a warning voice, which, although not loud enough to be heard afar, may serve to rouse some fellow-watchmen to join in the notes of alarm, till many an eye and ear is directed to the source. From the manner in which scriptural language is employed in conversation, and sacred subjects treated in Sunday Schools and the pulpit, there is to be apprehended a diminution of the solemnity now attached to them. The first of these faults is common to the pious and the profane—to him who studies his Bible from a love of its sacred truth, and him who reads it in mockery. It has been asserted by a celebrated female writer, that Christians, and well-informed Christians, are, from their great familiarity with the pointed and energetic diction of the holy volume, perhaps more than others addicted to the expression of common thoughts, in ordinary intercourse, in Scripture phraseology. It is to such only, any suggestion shall here be made; and as a word to the wise is sufficient, this part of my subject shall be dismissed with a few simple questions. Have you not felt in your case again and again, the evil influence of any thing uttered concerning a subject, even of innocent mirth, in sacred language, when that passage has been read in private, in the family, or the temple, for your edification and comfort? Have not the witticisms of Swift, of Sterne, or the distinguished South, remembered at such times, caused a smile to pass—if I may be allowed the expression—to pass over the heart, if it did not over the countenance? Can you suppose that the irreverent use of sacred language, which thus affects you—guarded as you are at all points—will be heard without serious consequences by those who are inclined to jest at all inspiration as a cunningly devised fable; or those who are disposed to derogate from its dignity? Guard, then, Christian reader, your lips, and remember that every idle word—every good word idly used—may injure others and yourself, perhaps everlastingly.

In regard to our Sunday Schools, we cannot be too cautious, both as to books employed, and the teachers who communicate oral instruction. From a desire to appear liberal and to suit all views, much which is esteemed essential by the Church, is entirely omitted in the manuals employed for children; and it is to be feared, that in some congregations, the multitude of subjects crowded upon the attention of boys and girls, exclude entirely a little summary called the Church Catechism: it is to be feared, that sometimes by levelling lofty subjects to suit the infant mind, the topics thus pressed will never regain their dignity; and again, that from feeding with strong meat those intellectual appetites, which can only be nourished by the milk of the word, injury, instead of benefit, results. A case which occurred under my own observation, is one of so palpably injurious a tendency, that I cannot but mention it, in order that if any one is engaged in simplifying Scripture, as does the respectable teacher whom I heard, they may consider before they continue their course. The portion of Scripture to which an infant Sunday School had their attention called, was the passing of the Jordan by the children of Israel; and throughout, Joshua was called by their teacher, "General Joshua"—as Patriarchs and Prophets are called Seers and Emirs by Milman and Rush. Now, will not these children, for years, have Joshua decked out in the regimentals of some revolutionary veteran, or of some spruce modern officer of a fourth of July parade? The strong principle of association will necessarily effect this; and thus will be destroyed all that indefiniteness, in regard to personal appearances, apparel, &c., which throw a certain degree of veneration and grandeur over that leader, and which contribute as much to the child's, and oftentimes to the man's veneration, as obscurity does to the sublime. Let caution be exercised here, both by pastors and teachers, as well as parents.

The pulpit, too, is to be guarded; and I say this with reverence for that solemn place. In one section of our country, we hear a distinguished prelate of the Romish Church upholding nullification from the pulpit; and in another section, we find one who stands high among the Congregationalists, delivering a course of sermons on the republican tendencies of the Bible. At first, I was tempted to suppose, when hearing such lectures proposed, that among the goods and chattels of some puritan family, who sought their conscience rest in this western land, had been found a volume of old sermons, from the "Good Protector's" day, when "to bind their kings in chains, and their princes in fetters of iron," was a warning and fruitful text: when from the overflowings of republican feeling, it was contemplated to alter the phraseology of a certain petition in the Lord's Prayer, by substituting "commonwealth" for "kingdom," in order to enable the puritan to employ that prayer without a twinge of conscience. These lectures, however, are the fruit of present times—the productions of a great and original mind, which will not suffer in comparison with any of the distinguished divines of the New-England Churches. Much do we regret this employment of powers that might be so usefully engaged in upholding the great and leading doctrines of religion, instead of wasting themselves on themes that are unproductive of benefit to the soul of the hearer, and which may be productive of evil, by lowering the holy Scriptures in the eyes of the multitude, to the level of ordinary political topics, and by enlisting them in a cause which, good as we acknowledge it to be, they were never designed to promote. We have always considered it a beautiful characteristic of the Christian religion, that it adapts itself so perfectly to all classes and conditions of men—to every species of ruler, and to the subjects of all kinds of government. Our Saviour recommends, and his apostles also recommend, obedience in the governed, and justice in the governor—on the ground of each being responsible to the Mighty Ruler of all creation; but we never find either the Master or the disciples, laying down any definite form by which the magistrate is to be appointed; or from enjoying which, the people are assured of their duty to submit. Happy would it be, if the members of the Christian Church, as such, were to refrain from interference with government. As citizens, they have a right to speak and to act freely; but let them not bring their spiritual citizenship into view to accomplish purposes entirely unconnected with religion. From this error let us endeavor to preserve that portion of Zion to which we belong—while our walls are salvation and our gates praise, let no sound be heard from them but such as have a reference to eternity, the welfare of immortal souls, and the glory of our God.

R.

MODERN FANATICISM UNVEILED.—London, 1831.

It is not our intention to make this volume the text of an extended comment. The topics embraced have already fallen under our notice, and some of them have been discussed at length in recent articles. We are not the less pleased to find them treated with much ability, judgment, and sound discrimination, by the present writer. Who the author is, we have no suspicion. Should he even turn out to be an Eclectic Reviewer, we beg to say that we are not parties to the secret. The only suspicious circumstance is, that, while evidently one of our readers, he scrupulously refrains from referring to us as coadjutors. We must not, however, be restrained from saying, that the book, by whomsoever written, is a good book, and one that cannot fail to be extensively useful. "A word spoken in season, how good is it!" And a book published in season, is not less enhanced in value by its fitness to the times. The contents of the volume will sufficiently explain the author's title and object. The subjects of the five chapters are: "Assurance. Miracles—Pardon—Prophecy—Profane and Vain Babblings."

The introduction is not the best written part of the volume, and we are not sure that we should not recommend the reader to pass it over, or at least to reserve the perusal till he has gone through the succeeding chapters. Its somewhat obscure phraseology may perplex a plain reader at the outset; and he may be startled, as we were, at finding it assumed to be necessary to go back fifty or a hundred years, to select a subject for the portraiture, which the writer would contrast with the convert of modern times. It is only to a comparatively narrow circle, that the author's representation can be considered as fairly applicable. Living, perhaps, near the centre of this circle, he has, by a natural mistake, over-rated very greatly its geographical circumference. We do not say this with any view to depreciate the importance of his labors. The fanaticism which he has delineated, seems, indeed, to have put on the alarming form of an epidemic opinion, which, by discovering itself simultaneously at various points, appears to have become more prevalent than it really is. A certain predisposition, however, is requisite to induce the disease; and that is to be found in the combination of newly awakened religious ardor, and great religious ignorance. It is, as the writer justly remarks, "the untaught, unskilled, unfortified *novice*," who falls a victim to these crudities of opinion.

"We have seen," says the author, "the loveliest emotions checked, the loftiest energies wasted, the holiest principles perverted. We have seen men of the most attractive accomplishments, and of the choicest spirit—the brightest ornaments of our army and navy—snatched from vortices of worldly dissipation, and, by their decided abandonment of the world, inspiring the pleasing hope of future usefulness in the important spheres in which they moved; and with deep-felt interest have we followed them, and waited for the realization of this flattering prospect. But, though these men have passed year after year in professed attachment to the Saviour, in the enjoyment of religious privileges, and the cultivation of what are deemed pious associations, we are bold to ask, Where is their accurate knowledge of Divine truth? where their solid attainments in experimental religion? where their hallowed influence in the Church of Christ? Are they not (with some honorable exceptions) weak and wavering as a reed shaken with the wind? We do not ask, whether they are able to solve mysteries which have cost their wise and learned forefathers much patient labor of investigation, and often yielded them no other result than a more moderate estimate of their own powers. We do not ask whether they can take the book out of the hand of the Lamb, and "open the seals thereof." Neither do we inquire, whether they are as confident that they are not deceiving themselves as if they were already in heaven. These are points, which, if it took them *six days*, yet certainly not *six weeks*, to settle definitively. But such are not the features that constitute the image of an humble and consistent follower of the Lord Jesus." pp. 5—7.

"How disgusting it is to see new converts stepping forth from the rank of learners, and dictating to those far more advanced in piety, with a forwardness and pertinacity alike unbecoming the humility of the Gospel, and the very limited measure of their acquirements in the school of CHRIST! No zeal for the propagation of faith—even though it be faith in the miracles of Gairloch—can justify a violation of the modesty that should characterize a novitiate in the science of religion; and when young ladies go from house to house, with their Bibles in their hands, teaching their elders in the faith, what they have just learned—not from the humble, prayerful reading of those Bibles—but from some 'goodly creature,'* the inventor of some modern nostrum for the cure of all manner of mental sobriety: and when, as we have witnessed, they account the very individuals who successfully prayed and labored for their conversion, blind and unbelieving, because they expect a heaven above, and not a heaven on earth—these incongruities excite a conflict of feeling between the ridiculous and the solemn, the indignant and the sad, which finds no relief but in commending those whose folly has occasioned it, to the care and conduct of an all-powerful and unerring Guide, by whose agency alone they can be restrained from following one, or other, or all, of these *ignes fatui*, which are seen dancing over the putrescent corses of heresies long ago inhumed, but now brought up again to the surface of the earth, and beguiling many an unwary traveller from the 'old paths,' which will ever be found the 'good way' of safety and of peace."

"Not a novice," says St. Paul, "lest, being lifted up with pride, he fall," &c. There is, perhaps, scarcely an admonition in the apostolic writings, that has been less attended to. It could not be intended to refer to the youth of the individual, for Timothy was himself in youth; nor did the apostle mean by a novice, what the gloss of some commentators would make him to intend—a "raw, illiterate, ignorant person," for such individuals were not very likely to be chosen to the episcopal or pastoral office;—but a *neophyte*, one "recently planted" in the Church, a new convert to the faith, who, it is intimated, would require to be proved (δοκιμαζεσθωσαν πρῶτον) before he was intrusted with the office. A person may be the reverse of illiterate, and yet be in religion a novice, his views having undergone a sudden change, the result of a spiritual illumination, which is apt to puff up with pride those who measure their new knowledge only by their former ignorance. The only preservative against this danger is, a sound religious education, and such an hereditary faith as had descended to the son of Eunice, and grandson of Lois. The want of this early initiation into scriptural knowledge, no sudden conversion, no pre-eminence in gifts, nothing short of rare pains and docility of spirit will ever make up for; and to a neglected religious education, the rise and spread of fanaticism are, we think, chiefly attributable.

There is something peculiarly winning and interesting, we had almost said enviable, in the fresh feelings, the untaught zeal, and untamed energy of a neophyte recently gained over to decision in religion, from the ranks of the dissipated and worldly; and if such individuals bring with them attractive accomplishments, we hail their accession with the greater pleasure. But it is not from among such persons, that the guides and public instructors of the Church can be selected, without peril to the interests of the truth. Let us be permitted to add, that much as may be said, and said with truth, against the practice of sending forth half-educated ministers, and beardless teachers, which has prevailed too much among dissenters, the danger to the cause of religion is far more serious, which arises from the assumption of the ministerial office by individuals of higher standing in age, rank, and secular attainments, but who, in point of theological knowledge, could not compete with many a Homerton or Highbury student of the first year. The young men in our academies have, for the most part, enjoyed religious advantages in early life, which have laid the foundations of theological knowledge too deep to be easily shaken by the varying winds of doctrine; and they are in more danger of becoming skeptics than heretics—formalists than fanatics. There are, on the contrary, many clergymen of the present day—some who have attained popularity—the warmth of whose piety, together with their respectable attainments in polite literature, serves but to conceal the shallowness of their theological furniture, and the crudeness of their religious opinions. Such individuals too generally become dogmatical from the very cause that should make them cautious; and plausible heresies have ever found the readiest reception with such full-grown novices.—*Eclectic Review.*

* Morning Watch, No. vii. p. 546.

BRIEF REMARKER.

[For the Churchman.]

MR. EDITOR—I read in the last number of your valuable journal the communication of your correspondent C. M. A. with much more than ordinary feelings of interest, from the fact, that the subject of which he treats has often been a matter of serious reflection with myself. Concurring, as I do *generally*, with the sentiments expressed by him in relation to the mode of conducting the music of some of our churches, both here and elsewhere, I may, with the greater propriety, express my conviction, that he has entirely overlooked the *material causes* producing the state of things of which he complains; and that if he had given to them a due consideration, he would have found good reason to *mitigate* his "unmitigated censure and reprobation" of the practice to which he alludes.

Now, Mr. Editor, allow me to inquire what is the *real and true* state of the case in relation to the music of some of our churches? Is it not, with a few honorable and praiseworthy exceptions, this—that comparatively *very few* of the members of our congregations think it worth their while to raise their voices in the sanctuary in singing the praises of GOD for the exercise of that mercy so conspicuously displayed to us in our redemption through the blood of his ever blessed Son?—that the middle-aged and the venerable are often but mere spectators, apparently *indifferent* spectators of the careless and indifferent manner in which many of those who are subject to their authority and influence perform their part of the public services—that young ladies who sing and play to admiration the ordinary music of the day, and young men who are willing and oftentimes *anxious* to display their musical talents before large private assemblies, cannot be prevailed upon to be so *unfashionable*, nay, with some so *vulgar*, as to sing in Church? Do we find the respectable portions of our congregations who possess musical talent, willing to associate together for the formation of *select choirs* for the more decent and devout performance of the music of the Church, thus preventing the *necessity* for the introduction of the class of individuals of whom your correspondent complains? Would to GOD it were so; but how totally different is the case! Accustomed, as I have always been, to regard the performance of *sacred music* as one of the most delightful as well as one of the most honorable employments, especially when exercised in the house of GOD, I am at loss to assign adequate motives for a course of conduct so much at variance, not only with Christian duty, but with the simple gratification of a correct taste. Would it be any thing inconsistent with the strictest propriety of conduct—any thing that should lessen any persons, how high soever their standing in society, to unite with *their equals* in voluntary associations for the better conducting of that most delightful part of our public worship? I know it is not so regarded in the cities of Boston and Baltimore, where there are very efficient choirs composed of individuals among the most respectable and respected in the congregation; and, strange as the declaration may appear to some of our citizens, they actually feel themselves honored by being permitted to join such associations. So it should be here, Mr. Editor. I have often sympathized most sincerely with our Reverend Clergy on this subject, surrounded, as they are, on the one hand, by a large and respectable, and, I trust, generally pious congregation, but who yet, from long habits of silence when the songs of praise should be poured forth by the people's united voices, stand as apparently dull and uninterested spectators, or listeners; and, on the other hand, being *compelled* to have recourse, from *sheer necessity*, to persons as leaders whom they would not otherwise employ. Let not, then, the blame rest with the clergyman alone; a very large, if not much the largest portion of it justly belongs to the *people*. Think you, sir, there is any where to be found a clergyman of our Church who would not most gladly hear every voice in his congregation, of the young, the middle-aged, and the venerable, joining heartily in singing the praises of GOD? To suppose the contrary, would be to suppose them what we know they are not, mere hypocritical pretenders for the honor of GOD and his holy religion. Let then the *people* of our congregations look to themselves for the correction of this evil. Let them lay aside that little contemptible pride which too often interferes with their duty, and we shall soon cease to hear of such complaints as those made by your correspondent. Let them zealously second the efforts of their clergyman to produce a reformation in this respect, and it will soon be said of *all*, as it may now be said of some of our churches, that ministers and people with one *mouth* and one heart glorify GOD in those delightful and devotional psalms, hymns, and chants, which our venerable Church so abundantly supplies, and in which she expects all her children to unite.

That a much better state of things than that so loudly complained of by your correspondent, can be produced, is most fully evinced by the successful exertions of two or three congregations of our city, where the persons leading the music combine the highest scientific attainments, with a *simplicity* of style peculiarly adapted to the worship of GOD, and where the congregation very generally participate with a zeal and efficiency which fully demonstrate the individual interest they take in it.

In objecting to the introduction of theatrical characters into our churches as leaders, I hope your correspondent does not mean to be understood as objecting to the introduction of those not in any way connected with the theatre, but who possess every requisite qualification of good leaders. In excluding the *bravura* style, he does not mean also to exclude a more simple and better adapted style merely because it is performed by persons well skilled in music. He would not prefer an ignorant pretender to an accomplished leader. Again then, sir, I would say, let the *people* see that they perform well their parts, and all complaints will cease.

M. L.

MISCELLANY.

AN EPISCOPAL REVIVAL.

CIRCUMSTANCES led us, four or five years ago, to visit a neighboring parish church. It was one of the oldest in the state, and venerable alike for its antiquity and its appearance; it struck us as being peculiarly appropriate to its sacred use. But to that use it was now dead. Year after year had passed away, and no one ministered within its sacred walls—Sunday after Sunday, and the birds which built their nests in its eaves, and the beasts which took shelter in its aisles—ay! within its sacred altar, remained in undisturbed possession of their homes—the house of GOD was desolate—"foxes walked there." The walls were fast crumbling away, and the tables of the Decalogue were no longer bright with their golden letters; the very graves were open, and the friends who should have built them up, were scattered over the world, or slept in their own narrow homes. It was a desolate, melancholy sight; and we felt as we contemplated it, that in a few years, sorrow and zeal would be alike in vain. Time would leave nothing to lament, or to restore. Those few years have passed away, and we have again visited the scene of our dismal forebodings—but how changed was that scene! Here, indeed, was a revival—a practical, noble revival; exhibited not in sadness and gloom—not in apathy to duty, and reserve towards friends; but in the fruits of active zeal and virtuous enterprise—in the restoration of all that is holy and reverenced in the sanctuary—in renewing its dilapidated walls—in rearing its demolished altar—in erecting its fallen pulpit—and finally, in having that, without which, all would be useless—a minister in the constant performance of his sacred duties.—Weekly there assemble a respectable and attentive congregation; monthly they partake of the Holy Supper of their LORD; and the hitherto ignorant, and, consequently, vicious slave, learns with gratitude, the knowledge of his immortality, and the way to heaven.

The residence of the minister is under repair, and will soon be habitable. A chapel, in a distant part of the parish, (too distant for interference,) has been reopened, under the auspices of the same zeal, and the ministry of the same clergyman. Thus, where a few years ago, the name and ordinances of our religion were unheard and unknown; a regular and well attended service is weekly performed; and there have been, and we have every reason to believe, will yet be added to the Church, numbers who before lived in utter ignorance and carelessness of her most important doctrines.

Such is an Episcopal Revival—begun in wisdom, prosecuted with zeal, and we hope, to be continued in triumph: well may we expect GOD's blessing upon exertions such as these; they will not, they cannot fail. To build up the waste places of Zion—to raise again her fallen altars—to renew the incense of prayer, which had been neglected—to offer the oblation of praise, which had ceased—to reclaim from unhallowed possession, that whereon should be inscribed "holiness to the LORD." Such endeavors must always be successful. Heaven smiles upon them; and the earth, wicked and miserable as she is, earth herself unites her voice and her wealth in their support. Let, then, the workers of this revival go on "in the confidence of a certain faith;" and when we are asked for our evidences of revived Christian principles, we will point to their labors and say, "we know them by their fruits."

Charleston Gospel Messenger.

ON THE EDUCATION OF THE PASSIONS.—ANGER.

ANGER is an emotion excited in the mind by the apprehension of something which we conceive to be wrong. It varies in strength, according to the diversities of the wrong apprehended, and also according to the mode and circumstances under which we apprehend it; being in all cases unpleasant—in some, violently so.

The consciousness of anger has been, not unfitly, compared to the sensation occasioned by rough pressure on a sore place. It must, therefore, be troublesome to him who feels it; and it very often prompts men to such actions as produce great injury both to themselves and others.

The simplest form of anger, is that which we feel on contemplating a matter of wrong, in which neither ourselves, nor any of our near connexions, are at all concerned. Who can consider the oppressions practised by Pharaoh on the innocents of Israel, and not feel uneasy and disgusted? Who can observe a senseless profligate, wasting his abundant treasures in riot, while his aged mother is neglected and in want, and not be very painfully affected by the sight? Or what religious or virtuous man can behold a scorner turning a deaf ear to him who would mildly show him the error of his way, and rudely repelling reason with ribaldry, and not be moved? The emotion felt in each of these cases, is the same species of anger, and is rightly denominated *Indignation;* because it stamps a character of unworthiness on him who is the object of it. Indignation is a *natural* and *involuntary* state of the passion; and is, perhaps, the only way in which we can be angry and not sin. Indignation has in it nothing selfish, nothing vindictive. It neither seeks nor desires the infliction of any punishment. It purely respects the interests of others; and particularly of the offender; who, by his offence, degrades himself in the scale of moral being; and in regard to whom, indignation is a charitable kind of sorrow. So JESUS once looked round upon some of his auditors, being "grieved for the hardness of their hearts."

How different from this, is the emotion often exhibited in quarrels and ungodly contests, where each party conceiving *himself* to be wronged or insulted, endeavors, by word and deed, to retort the injury! where every word is studied insult, and every attitude breathes defiance: where every expression of either party, but serves to swell the storm of passion in the bosom of the other, till anger becomes wrath, rage, fury—the rushing of the tornado—the crackling of the conflagration: till all within is flame and tumult, and all around confusion, destruction, and every evil work.—This is a voluntary deviation from the proper state of the passion; and, independent of any effects which it may produce, is, in itself, generally very sinful. It destroys the harmony of the mental faculties, sometimes issuing in frenzy and madness; and, in every instance, throwing the heart wide open to the influx of depravity.

In another form of manifestation, anger is called *fretfulness, peevishness,* and *spleen.* It is the morbid sensibility of the passion; under which, from very slight causes, the mind is thrown into a disagreeable state of feeling, and exhibits its uneasiness in a succession of petulant and troublesome speeches or actions, to the disgust and annoyance of all around.

Nearly related to peevishness, is *moroseness*, or a disposition to be habitually angry. In this state of mind, a person finds insult where nothing but kindness was intended; and tortures into evil meaning, the most innocent expressions.

Moroseness and *surliness* form the Janus of anger. They are the same state of the passion, only differently directed in its operation; moroseness gnawing its own liver, and surliness growling and gnashing his teeth at all around him.

Peevishness, moroseness, and surliness, are afflictions often entailed upon those who are the subjects of them, by unkind and unskilful treatment in early life. Too frequent reproaches, with perpetual chiding and taunting, will ruin the best and most placid temper. They should, therefore, be carefully avoided.

Revenge is the last and worst perversion of anger. It fills the whole capacity of mind with the most deadly venom. It makes sharp the fangs, and keen the appetite; and it watches with the serpent's cunning and the tiger's fierceness, for the moment in which it may dart upon its victim, whom it never quits willingly, but gloats upon blood, delights in the convulsive quivering of tortured flesh, and finds infernal gratification in the crashing of bones.

Revenge is foul, horrible, and boundless as hell. It is the climax of corruption—the extreme boundary of depravity, at which the human nature merges into the diabolical.

INDIGNATION is the *natural and virtuous* state of the passion of anger. By it man bears some resemblance to that absolutely pure and perfect Being, who "is angry with the wicked every day;" but who, though he sees with indignation the degrading sins and follies of which they are guilty, yet "desireth not the death of a sinner;" nor doth he "afflict willingly, or grieve the children of men." Judgment is his "strange work," and punishment is never, by him, inflicted, from desire of revenge; but only as the necessary enforcement of wholesome laws for the promotion of general good.

With WRATH, the *aberration* of the passion commences. Rage, fury, madness, are but more advanced stages in the progress of the same corruption. Fretfulness, moroseness, and surliness, are by-paths, branching off at different parts of this downward road; and all leading through rough, rugged ways, to the same valley of the shadow of death; where storm and tempest, war and pestilence, earthquake and conflagration, hold perpetual revelry in havoc; and where human hope lies protrated for ever.

Every tendency of the passion of anger, while in its *natural* and proper state, is in favor of human happiness. It represses the inclination to evil, by the prospect of disgrace and danger; and thus keeps the turbulent under some wholesome restraint, and secures, in some degree, the interests of the social body. But every *corruption* of the passion is a pestilential disease, shedding its baneful influence on all around; and the more turbulent forms of its depravity, are as plague and cholera, rapid in their progress, and deadly in their effect. Like all other passions, anger lies ready for the spring, whenever occasion shall call it forth: and, amidst the manifold evils which every where abound, none can proceed far without meeting with something to excite indignation. The *first* impropriety is sufficient for this; and if the wrong be *quickly repeated*, or should the same agent, or even another party, be guilty of some *fresh impropriety*, before the indignation excited by the first wrong has subsided, we shall be in great danger of exchanging the calm glow of indignation, for the turbulent excitement of wrath: more especially if the wrong done, was done against ourselves, or those for whom we are greatly interested. But, above all, if the proper expression of our indignation, instead of recalling the offender to his duty, should be met with insult and defiance, it will require more than the unaided powers of humanity, to preserve the passions from immediate excess. Indeed, instances of juvenile quarrels, broils, and revenge, are so universally obvious, that we cannot avoid being convinced, that the passion of anger is very generally and very early corrupted.

When once the passion has deviated from its proper course, the progress of corruption is generally rapid; every aberration acting upon the passions of others as a stimulus, and at the same time, giving to our own an increased predisposition to further excess. Hence, the manifestations of anger have become so predominant in the intercourse of society, that to them has been appropriated the general term for all the circle of internal excitements; and being *in a passion*, is but another name for being *angry*. This early, growing, deep, and general corruption of the passion of anger, produces dire effects upon our social condition. The duels and battles, the groans and blood, by which the course of this depravity has been marked—the guilt and the misery, temporal and eternal, resulting from it—are awful and horrible.

As anger is a *natural* passion, whose unperverted tendencies are favorable to happiness in this mixed state of moral agency, it is both fruitless and wicked to attempt to eradicate it from the mind. As a painful emotion, Stoics may wish its extermination; but this would be an injury rather than a benefit, unless with it, every disposition to do wrong, could also be done away.

Revenge and *fury* are positive evils; and it would be well for mankind, if they were unknown. They are, however, monsters of a too savage character, ever to be tamed by mere human wisdom. Only HE, who said to the waves, "Be still," and they were smoothed; to the winds, "Peace," and there was a great calm; can effectually control and regulate the passion of anger. In the grace which he came to impart, there is an "easy yoke," under which men may learn to be "meek and lowly in heart." It is peculiarly "good for man to bear *this* yoke in his youth." And it is a very prominent part of the duty of a Sunday School teacher, so early, so constantly, and so earnestly, to press upon the attention of his pupils the powerful principles of the Christian faith, as may be most likely, under the Divine blessing, to prevent them from yielding to the impulses of passion.

The *deformity* of inordinate anger, may be contrasted with the moral beauty of the meekness and gentleness of CHRIST.—The prudence of deferring anger, may be often illustrated by living examples.—Even *ambition* may be enlisted to combat a hasty temper, by showing that "he who ruleth his own spirit, is a greater hero than he who taketh a city."—The *desire of temporal good*, will prove an auxiliary, if the advantages of a cool and collected state of mind be duly exhibited.—But above all, the *faith* and *conscience* should be appealed to: as a dependent on Divine mercy—as a sinner whom mercy alone can save—every child should be taught to lay aside wrath, and to put on bowels of mercy.

In connexion with a sense of guilt, a sense of *duty* may be made to bear upon this passion. Children should be taught that it is part of the obedience which they owe to the Divine Redeemer, to love each other with a love which is "not easily provoked;" but which "beareth all things," and "covereth a multitude of sins." The deeply interesting address, "Forgive us our trespasses, as we forgive them who trespass against us," should be opened in all its holy spirituality. Fear should be appealed to, by the declaration, "Neither will my heavenly Father forgive your trespasses, except ye from your heart, forgive every one his brother's trespasses."

Let children be taught to dread an act, by which they may infringe the prerogative of HIM, who says, "Vengeance is mine;" and to consider it their highest honor to be imitators of HIM, who is "long-suffering and slow to anger," and who "forgiveth iniquity, and transgression, and sin."

By diligently inculcating these sacred lessons, illustrating them by our own example, and by the example of others; and by fervent, persevering intercession at the throne of grace, we may hope to see an effectual barrier raised against the boisterous overflowings of wrath, and such a merciful and forgiving spirit diffused through the social body, as shall tend to induce upon earth that "peace and good-will," which are the predicted fruits of the grace of CHRIST JESUS.

(London) S. S. Teachers' Mag.

THE CHURCHMAN.

SATURDAY, MAY 28, 1831.

THE REV. MR. CADLE.—On the fourth page of the present number, will be found some notices of the Indians of Michigan, in the region of Detroit and Green Bay. They were drawn up by the Rev. Mr. Cadle, the devoted and indefatigable Missionary of our General Society at the latter station. They were prepared from materials which came into his possession during his residence at Detroit; and, together with some historical details, which will probably be new to many of our readers, they contain several graphic descriptions of the scenery, and of the antiquities of this wonderful country, from the well-known hand of Gov. Cass.

OUR EDITORIAL BRETHREN.—HAVING reached our tenth number, and, by the aid of numerous friends, who are deeply interested in the welfare of the Church, having obtained a more extensive and efficient patronage than could otherwise have been expected in so short a time, we feel ourselves called upon to make some return to those who have kindly noticed the commencement of our labors. The notice bestowed upon us by our editorial brethren, with two exceptions only, we believe, has been kind and favorable. To all who have held out to us the hand of fellowship and encouragement, at our first entrance upon editorial life, we return our most sincere and hearty thanks: more especially we offer our acknowledgments to the Protestant Episcopalian of Philadelphia, the Advocate and Journal of New-York, the Albany Argus, the Episcopal Watchman, the Gospel Messenger, and the Christian Sentinel. That every reasonable allowance will be made for the Editor, in consequence of the duties of a very responsible daily vocation, we are disposed to believe; and on the ground of this belief, to indulge the hope, that our efforts will continue to meet the approbation of our editorial brethren, and of the public generally. To any ill-natured attack, or ungenerous insinuation, we shall make it a rule to turn a deaf ear, having learned from some small experience of the world, that remarks of this kind are entitled to nothing but silent contempt; and having come to the conclusion, that our holy religion accords them only the generous forbearance of her charity. To the well-meant suggestions and advice of our friends, we shall ever give the most respectful attention; and shall take every suitable occasion of expressing our gratitude for their efforts to increase the patronage of the Churchman, as well as their kindness in furnishing such matter as may be useful and entertaining to our readers.

ORDINATION AND CONFIRMATION.—On Tuesday in Whitsun-week, the 24th inst., the Right Rev. Bishop Onderdonk held an ordination in Christ Church, Rye, West-Chester county, and admitted the Rev. John Murray Forbes, A. M., Deacon, the Rector elect of said Church, to the holy order of Priests. The Morning Prayer was read, and the candidate presented by the Rev. George Upfold, M. D., Rector of St. Thomas' Church, New-York; the Lessons by the Rev. Lawson Carter, Rector of Trinity Church, New-Rochelle, and St. Paul's Church, East-Chester—and an appropriate and highly impressive discourse delivered by the Bishop.

In the afternoon of the same day, the rite of Confirmation was administered to seven persons; which, together with twenty-six confirmed at a previous visitation, on the 23d of April, bespeaks a very favorable state of things in this old and respectable parish.

☞ ON Whitsunday morning, May 22d, in Trinity Church, in this city, George Bridgman, A. B., was admitted, by the Right Rev. Bishop Onderdonk, to the holy order of Deacons. The Morning Prayer was read, and the candidate presented by the Rev. John F. Schroeder, an Assistant Minister of the Church, and the Sermon preached by the Bishop.

On the afternoon of the same day, the Bishop confirmed twenty-two persons, in St. John's Church, Brooklyn, L. I.

WE are very happy to perceive by the acknowledgments which appear in our present number, that the ladies of St. Paul's Chapel, have, with the most praiseworthy zeal, contributed a sum sufficient to constitute the four Reverend Clergymen of the Parish of Trinity Church "Members for Life" of the "Auxiliary New-York Bible and Common Prayer-Book Society," and the ladies of those gentlemen "Members for Life" of the "Auxiliary Missionary Association of St. Paul's Chapel."

We know of no way in which respect and affection for a clergyman can be more acceptably testified, than in a mode which, while it accomplishes these objects, affords a substantial benefit to the cause of religion, through the medium of the valuable Societies which are made the recipients of the funds. Most cheerfully, therefore, do we recommend to the active female friends of the Church every where, an efficient imitation of the good example set them by the ladies of St. Paul's.

To the Editor of the Churchman.

Rev. and Dear Sir—Having been recently notified that the Ladies of St. Paul's Chapel have constituted me a Member for Life of the "Auxiliary New-York Bible and Common Prayer Book Society," I take the first opportunity of tendering, through your columns, to the generous donors, my grateful acknowledgment for this truly acceptable evidence of their kindness.

I am, Dear Sir, your friend and Brother,

H. ANTHON.

May 26th, 1831.

[For the Churchman.]

MR. EDITOR—It was with almost unqualified approval that I perused an editorial article in the last week's *Episcopal Recorder* upon *sectarianism*, in reference to certain strictures contained in the Cincinnati Journal upon the change of title in the *Recorder*, and the "purely sectarian" character of the *Churchman*. The *Ohio paper* I have not seen; but having read an extract from it in the article alluded to, I feel no desire for a more intimate acquaintance, as this extract seems to indicate an utter recklessness of all distinguishing principle, and a total misconception of the true grounds of difference among "*evangelical denominations.*" I shall say nothing, therefore, in defence of the *Churchman* against the allegations of the Cincinnati Journal, regarding the remarks in the Episcopal Recorder as furnishing a good and sufficient apology, if apology be needed, for the course you have adopted.

My object in this communication is simply to express my satisfaction in the perusal of the article in the Recorder, and my hope that the Churchman, while it ceases not to hold up *the Church of the living* GOD as *the pillar and ground of the truth*, will never, even in appearance, proceed upon any *other foundation than that which is laid in Zion, which is* JESUS CHRIST.

The sentiments and general tone of your paper I highly approve. It would give me increased pleasure, however, to discover upon its pages stronger evidence of the interest which its numerous, able, and devoted clerical friends, feel in its utility and success. Could these friends realize how deeply it must be affected by any neglect on their part, I am perfectly confident that it would soon become one of the most important safeguards to the truth—one of the most important instruments in conveying that truth to the soul.

The time has come, when those who are styled *High Churchmen* should be up and doing—should be spiritually alive to the great and vital interests of the Church. However undeserved may be the reproachful charge of our *entire* indifference to *evangelical truth*, it cannot but be conceded that our indifference has been much too great in regard to *evangelical obedience*. We have not kept pace, in our zeal and efforts, with the growing exigences of our Zion, and of a world lying in sin. Though iniquity has on every hand abounded, the love of too many of us has waxed cold. But may we not hope that a brighter day is dawning? That we begin to feel more sensibly our obligations as ministers of CHRIST—to act more consistently with the spirit of our high vocation; a vocation which calls us to preach the Gospel to *every creature*—not to cease our labor, care, and diligence until we have done all that lieth in us, both by public ministrations and private labors, to bring all to an agreement in the faith and knowledge of GOD, and to ripeness and perfectness of age in CHRIST.

I am encouraged to believe this as I mark the growing signs of a *missionary spirit;* the increasing attention to Biblical and catechetical instructions, and the more fervent and pressing appeals to our congregations to live above the world, and in all their conduct and conversation to display the beauties of holiness—to be persuaded by the mercies of GOD in CHRIST, "to present themselves a living sacrifice, holy and acceptable unto GOD, which is their reasonable service." What I greatly desire, Mr. Editor, is to see this good spirit diffusing itself more fully through every column of the Churchman. Let this be done. Let each one of our clergy, as he may have opportunity, give his mite of zeal and labor to this holy work, and *evangelical truth and apostolic order* will, by the blessing of GOD, meet with no effectual opposition. Then *shall* the Churchman go forth as a refreshing stream, making glad the city of our GOD!

L.

The following communication from Mr. James Swords, the Treasurer of the Green Bay Mission Fund, has reference to a note appended to an article which appeared in our last number. We insert it with pleasure, as affording a full and satisfactory explanation to our amiable correspondent, whose only design, we are fully confident, was, to make a simple inquiry, and subserve the interests of the Church.

GREEN BAY MISSION FUND.

Mr. Editor—Mr. James Swords presents his kind respects to your correspondent in the last Churchman, who writes on High Church, and signs himself a *Constant Reader;* and assures him he will always be ready, and it will afford him great pleasure, to render to any inquirer, a faithful and satisfactory account of whatever moneys he may receive for the Green Bay Mission. As the subject has been brought before the public, and that, too, in rather an unceremonious way, he thinks it proper to state, for the information of the public, and if you please, also for that of your *Constant Reader*, that the first three of the contributions mentioned below, were deposited in the North River Bank to his credit, as Treasurer of the Green Bay Mission Fund, on the 4th of this present month; that the next sum, the one which prompted the inquiry, was deposited in like manner on the 6th; and that the next contribution, being $200, was deposited on the 7th; and further, the *Constant Reader* will please to take notice, that on the said 7th day of May, being Saturday, the amount of the several sums, viz. $358 dollars, was sent in a check, payable to the order of Jacob Lex, Esq., Treasurer of the Domestic and Foreign Missionary Society, to the Rev. F. L. Hawkes, who left this city early on the following Monday morning, for Philadelphia, and who handed the same to Mr. Lex, as appears by an acknowledgment in the Episcopal Recorder of the 21st; where, however, it is erroneously stated as a donation from Mr. S. This error, it is expected, will be corrected in the next Recorder. The last sum, $5, has not been deposited, because of its being an unbankable bill. Care will be taken, however, that the Society shall lose nothing by this circumstance. This plain statement of facts being made, Mr. S. will only add, that the sole reason why an acknowledgment of receipts was not earlier made, was, that he was extremely anxious the first report should present a more cheering aspect; and he delayed from day to day, in the expectation of promised sums—particularly one of a considerable amount from St. Luke's Church; which he finds, by the Recorder of the 21st instant, has reached Philadelphia, in an irregular way; which circumstance, the worthy Rector of that Church has satisfactorily explained. Such circumstances, however, are apt to excite suspicions that there are divisions amongst us, which Mr. S. is certain do not exist; they, therefore, ought to be avoided. Besides, if the constituted officer is not to be the medium of conveyance, there is certainly no use in his appointment. If contributions warrant, acknowledgments may hereafter be expected once a month, and not oftener.

The treasurer of the Green Bay Mission Fund, in the city of New-York, acknowledges the receipt of the following contributions to that Fund:

1831.

April 10—From a Layman, through the Rev. J. W. Curtis, - - - -	$20 00
April 25—From Edward W. Laight, Esq.	5 00
May 3—From Mr. Cornelius Oakley, being his annual subscription, -	10 00
May 5—From the Female Miss. Association of Zion Church, - -	123 00
May 6—From the Miss. Association of St. Stephen's Church, through Mr. J. H. Hinton, their Treasurer, -	200 00
	$358 00

The above amount was transmitted to Jacob Lex, Esq., as stated above.

I have since received in an envelope, through Mr. B. Prescott, $5, from a Lady; and I have only most sincerely to regret that the receipts thus far have been so limited. Surely we must be up and doing, or the pledge given by New-York cannot be sustained.

James Swords, *Treasurer*,
No. 127 Broadway, N. York.

May 23d, 1831.

[Communicated for the Churchman.]

"Go ye into all the world, and preach the Gospel to every creature."

It is the fatal propensity of Christians to overlook and disregard the plainest and most direct precepts of their Divine Master, while they are busily searching out some more remote (and not unfrequently ideal) interpretation of God's word, than that which appears upon the very surface of the sacred page. In no matters does this propensity more frequently mislead us, than when we are directed to do something which appears to us mighty easy and simple.

So reasoned the Syrian leper, when in fact his recovery depended upon simple compliance with the prophet's direction to bathe in the waters of the Jordan; so was it in the time of the prophets; so was it in the days of the apostles; so has it been in every age of the Church; and so is it now with Christians of the present day. We are continually over-looking the very means which God himself thinks proper to employ, in bringing about his own purposes, because they appear to us inadequate to the accomplishment of the end proposed to be attained.

If it be true, that the sum of our duty consists in doing *all* the will of our heavenly Father—as far as our ability and opportunity allow—the injunction of our Divine Lord occupies no mean place in the scale of our obligations. And if the Divine command, to preach the Gospel to every creature, be obligatory upon all Christian ministers—the inferential duty is equally plain and binding upon all Christian people, to aid in sending this Gospel, thus ordered to be preached and disseminated. And I conceive, Mr. Editor, we can in no way better employ ourselves in the discharge of this duty, than by giving our influence and example to the support of Christian missions. This noble enterprise has been nobly sustained by several Episcopal congregations of this city; and by none more effectually and powerfully than that of St. Stephen's Parish. Our indefatigable Rector, in his address to his parishioners, quoted our Lord's injunction to his apostles, and made it the foundation of a forcible appeal to his people. The appeal was not made in vain. An association was formed, and the sum of $360 subscribed. From this beginning, it is by no means an extravagant calculation to suppose that at least $500 will be contributed by this Society. Two young gentlemen of the Association have been appointed by the Executive Committee to wait upon those members of the congregation who were not present at the meeting, to solicit their support. Those gentlemen have entered upon this duty: we shall, therefore, soon have the satisfaction of stating the whole amount of the subscriptions.

Viewing the field of Missionary labors in our own state as one of vast magnitude and importance, and demanding the first care and attention of the Church, and yet appreciating and acknowledging the claims of the Mission at Green Bay, the Executive Committee has ordered the appropriation of $200 to each of these objects.

I have been rather surprised, Mr. Editor, that some participator in the "Doings at St. Stephen's" has not *before* furnished you with a detail of the proceedings—and these remarks are not made for the purpose of ostentatious display, but merely to rouse the attention of our Episcopal brethren in other Churches to the performance of a positive duty; which, separate and apart from its imperative nature, as a Divine command, is peculiarly incumbent upon Churchmen, who love and value their own sacred privileges.

A Member of the Miss. Association of St. Stephen's Church.

[For the Churchman.]

WORTHY OF EXAMPLE.

The rite of baptism was administered in St. Stephen's Church on Sunday afternoon last, by the worthy Rector of that parish, in which holy ordinance twenty-seven children were engrafted into the mystical body of Christ's Church. Most of them are attached to the Sunday School. The sight was truly a gratifying, solemn, and imposing one. By this we are convinced that no pains are spared on the part of the teachers or Rector to impress on the minds of those committed to their charge the great importance of the sacraments to the Christian soul. This school is at present in a very flourishing condition; and that it may long continue so, under the guidance of the beloved Rector, and bring many souls to God, is the sincere prayer of

A Member of St. Stephen's Parish.

[Communicated for the Churchman.]

To the Editor of the Churchman.

Rev. and Dear Sir,

If there is one volume of Christian biography which I would wish more than any other to multiply, and disseminate, and force upon the attention of men, it is the Memoir of Henry Martyn. Years have rolled by since I casually lighted on that volume, in the back ground of a large library. I never shall forget the intense interest with which I was hurried through its pages, nor the lasting impression that its contents left upon my mind. Since that day, I have again and again perused it, each time with new pleasure, and, it seems to me, an increasing amount of profit. You will not be surprised when I say, that the notice of a *tenth* London edition, revised and augmented by the author, gave me no small satisfaction; nor if I add, that I have anxiously looked for the expected republication of that edition in this country.

At last I have seen it, and in most respects, am more than satisfied. The new edition is improved very materially, both by its author and by the additions of the person who has superintended the American republication. Its typographical execution, moreover, is not only neat, but beautiful; and the book is put at a price—considering the execution—exceedingly low. These circumstances, I trust, will secure a rapid and extensive sale to the best edition of a work which can never be read enough, or spread too widely. Among Episcopalians, especially, this graphic portrayal of the beauty of holiness exemplified in one of their own principles and persuasion, ought to be universally known and popular.

But I am sorry, sir, that a work of such entirely *catholic* character, and spirit, and utility, should be ushered in by an Introductory essay, which, with much that is truly excellent, contains some opinions that will be obnoxious to a large and highly respectable portion of the religious community; some assertions that *must* be displeasing to all the *well-informed* of every community; and some expressions that savor of any thing but that charity which "believeth all things, hopeth all things," and "thinketh no evil." The *first forty pages* of that Essay deserve the serious study of every reader: but I trust and pray, that *Episcopalians*, at least, may not catch the infection of the hectoring, Ishmael-like spirit that pervades much of the remainder. I look there in vain for the determination of Paul, "not to boast himself of things without his measure;" or even for obedience to the warning—"let not him that girdeth on his harness boast himself as he that putteth it off." I discover much of that disposition which needed to be checked by the inspired apostle with the severe rebuke—"If some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them—boast not thyself against the branches. But if thou boast, thou bearest not the root, but the root thee.—If God spared not the natural branches, take heed lest he also spare not thee." There is much, too, of an overweening preference for *human machinery*, in the dissemination of the truth of God. Most of the particulars on which the writer of the 'Introductory Essay' insists with most vehemence, as essentials, are human inventions; for instances of which, we may vainly search the history of the first dissemination of the Gospel, in its unsophisticated purity, by inspired agents. I am *afraid* of those inventions, sir, *because* they are *human;* and I remember where man's 'inventions' are identified with his departure from the 'uprightness' in which God created him. It is true, the state of society is changed since the apostolic days; but *human nature* is not changed—nor is He changed who is 'without variableness or shadow of turning.' Until He chooses to make a new revelation of his will, providing or sanctioning new machinery for the effectuation of the plan of salvation through his Son, his Church as he organized it, and his ordinances as he established them, are the paramount, the only legitimate channels of the conveyal of his spreading grace. When I see the new modes of a half century's growth, placed far above these in the scale of importance and utility, as is evidently done in the "Introductory Essay," I think I see cause to tremble, and almost to exclaim "an enemy hath done this!"

Thus much, sir, I have felt it my duty to say, by way of warning, lest the excellence of the book itself, and of *part* of its new accompaniments, should reduce the unwary into a reception of the *deleterious* ingredients of the remaining portion of the latter.

M. N.

Episcopal Watchman.—We have received the Watchman in its new dress, and are much pleased with its appearance. To the Rev. Editor we wish a hearty God-speed; and our recollections of College and of the Seminary, with the memory of which he is intimately associated, give the warmth of youthful feeling to our interest for his success. The following is the opening address of the Watchman in its new form.

The Episcopal Watchman was established to explain and defend the principles and institutions of the Protestant Episcopal Church. Supported, as we are fully convinced they are, by the Scriptures, and by apostolic and primitive example and usage, its original design will not be abandoned. The Watchman will, as in preceding years, maintain and advocate the doctrines of the Church, as exhibited in her Articles, in her Formularies and Homilies—its divinely appointed and constituted ministry and sacraments; the original apostacy and radical corruption of human nature; its loss of the image and favor of God; its restoration and renewal, accomplished only by the divine sacrifice of the Lord Jesus Christ, and the almighty grace of the Holy Spirit. Conscientiously believing these to be truths of the word of God, as received by the first Martyrs and Confessors, we adopt them as landmarks to guide us in our difficult and arduous course, and shall, through the assistance of God, firmly and fearlessly, and yet, we trust, in charity and love with all, hold and maintain them. It will be our constant effort and delight, to foster and encourage the spirit of missions, and unweariedly to diffuse missionary intelligence. Accordingly a large space in the Watchman will be devoted to the proceedings of missionary Societies, and to the journals and labors of missionaries; and to demonstrate and enforce the duty of Christians to evangelize the whole earth. Sunday Schools, the glory and hope of the Church, the religious nurture and training of the young, the education of pious and devoted men for the Gospel ministry, literature and the arts, and our seminaries of science and theology are subjects which will receive their due share of attention. The Christian poet, the pious essayist, the devout moralist, and the religious biographer and historian will at all times find a welcome reception to our pages. To the office of politician we shall not have the presumption to aspire; but in our weekly offering to the public shall take a brief and rapid survey of the various political events which are now agitating the old and new world. The object of all our labors will be the edification of the Church of Christ, the salvation of men, and the glory of God. In the prosecution of our design, we earnestly solicit the co-operation and encouragement of our clerical brethren, and of our talented and pious laymen. Upon the assistance and patronage they shall extend to our undertaking must its character and success very materially depend. Contributions from their pens we shall confidently expect, and in their indulgence and kindness, and in the blessing and grace of heaven, shall cheerfully confide.

☞ We are obliged to L. B. V. for his suggestions; although we think he has fallen into some mistakes, and do not agree with him in all his views.

☞ A communication relative to the remarks of C. M. A., on Church Music, which were published lately, will be found under the head of Brief Remarker. It strikes us, by the way, that the observations of the writer will apply with equal force and propriety to the neglect, which too generally prevails, of a good old-fashioned custom observed by our ancestors—that of responding in our congregations in a full and audible manner.

☞ Change in the Bishop's Visitation.—It will be seen by the following corrected routine, that Bishop Onderdonk has changed his appointment for Poughkeepsie to Tuesday, June 14; and that for Fishkill to Wednesday, June 15.

Appointments.—Saturday, May 28, Peekskill; Sunday, 29, Phillipstown; Tuesday, 31, Newburgh; June 1, Walden; Friday, 3, Monticello; Sunday, 5, Goshen; 9, Hyde Park; 10, Redhook; 11, Catskill; Sunday, 12, Athens, A. M., Hudson, P. M.; Tuesday 14, Poughkeepsie; Wednesday 15, Fishkill; Sunday, 19, Huntington, L. I.

[For the Churchman.]

To Miss E—— P—— B——.

THE ALBUM.

It is gay fancy's garden of young flowers,
Which bud and blossom in life's sunny hours:
Its hedge is Poesy's rich evergreen;
Affection's sky of blue is o'er the scene,
And Friendship's tears enrich the soften'd ground,
While Love's warm sighs breathe fragrance all around.
Such is your album—Oh, then let each page
Unfold that lily of life's early age,
Sweet Innocence, that purest ornament
By heaven to heaven's best gift, dear woman, lent;
And with the lily let the blushing rose
Of Modesty its mantling red disclose.
Be such the flowers which spring from these fair beds;
Nor let Religion's walk, when here she treads,
E'er meet with poisonous herb, or loathsome weed,
Which from corruption's deep, dark root proceed;
But at each turn some blooming altar find
O'ertopp'd with flowers and fruits of purest kind,
The first-fruit offerings of the innocent mind.

X.

Calendar.

May 28. Ember Day.
—— 29. Trinity Sunday.
June 1. Connecticut and Maryland Conventions.

MARRIED.

In St. Michael's Church, on the 4th of April last, by the Right Rev Dr. Bowen, the Rev. David McElheran, Minister of St. Stephen's Chapel, to Miss Eliza Ann Young.—*Charleston Gospel Messenger.*

INTELLIGENCE.

Pennsylvania Convention.—The Convention of this Diocese met in St. James' Church, in this city, on Tuesday evening. After a short session, it adjourned to meet on Wednesday morning.

On Wednesday, at 10 o'clock, A. M., Morning Service was read by the Rev. J. De Pui, and an Episcopal Charge was delivered to the Convention by the Rt. Rev. Bishop White. After the Charge, the sacrament of the Lord's Supper was administered by Bishops White and Onderdonk, assisted by the Rev. Dr. Kemper and Rev. J. De Pui.

The Episcopal Charge embraced the opinions of the venerable Bishop on many points of great importance. He intimated his expectation that this would be his last Episcopal Charge; and as his agency in the concerns of the Church could not be expected to continue for any length of time to come, he embraced the opportunity of expressing his sentiments on these subjects, that they might be placed upon record for the benefit of the Church hereafter. They might be, he intimated with great modesty, worthy of consideration, although he had no wish that they should be received as authority. And no doubt they will be considered as a most valuable treasure by the Church, coming as they do, from the first of her Bishops, and having their source in profound and extensive knowledge—in long and eventful experience.

We fear to add any thing more respecting this important Charge, lest we should undesignedly give an incorrect report; and it is unnecessary, since it will in due time be given to the public through the press. We may venture, however, to state that it referred principally to the unity of the Church as connected with and influenced by its *Discipline*, its *Episcopacy*, and its *Legislation*. The Convention continued its session on Wednesday afternoon, and after the transaction of the usual business, adjourned.

Episcopal Recorder.

CONFIRMATIONS.

On Sunday morning last, the 15th inst. the Rt. Rev. Bishop White confirmed *sixty-five* persons in St. Paul's Church, in this city.—*Episcopal Recorder.*

CLERICAL CHANGES.

The Rev. Charles P. Elliott, recently of the Diocese of Maryland, has accepted the charge of Prince William's Parish, in the Diocese of South Carolina.

The Rev. John H. Norment, of the Diocese of North Carolina, has been called to the Rectorship of Trinity, St. Thomas, and St. John's Parishes, in the county of Beaufort.

The Rev. William N. Hawkes, recently ordained Deacon, has been called to the Rectorship of St. Peter's Church, Washington, N. C.

The Rev. C. Wiltberger, has been called to, and accepted the Rectorship of Rock Creek Church, in the District of Columbia.—*Episcopal Recorder.*

The Rev. A. G. Baldwin has relinquished his charge of the mission held by him the year past, in Seneca and Tompkins counties.

The Rev. J. Selkrig who has temporarily officiated in Christ Church, Manlius, has taken up his residence at Pompey.

The Rev. A. Pardee, whose age and infirmities have hardly allowed him to attend to his clerical duties for a long time past, has been providentially in such health the past winter as to be very usefully occupied at Manlius and Fayetteville. The happy result of his sound, diligent, and faithful instruction, "and from house to house," has been very conspicuous in the last few months in these places.—*Gospel Messenger.*

SUMMARY.

Bishop Stone's Visitation.—We learn that the Bishop of Maryland has just closed his first visitation to a part of his Diocese, comprised in the counties of Ann, Arundel, Calvert, St. Mary's, Charles, and Prince George's, and also the District of Columbia.

He was accompanied by the Rev. Simon Wilmer, and received every attention, both from the Clergy and Laity, that could have been desired or bestowed.

We are happy to learn that notwithstanding his very delicate appearance, and unusual debility at the time he commenced his journey, he was enabled to fulfil all his appointments punctually. And what is still more gratifying, his labors, it is believed, were acceptable and beneficial to the Clergy, and their Parishes. His whole deportment is conciliatory, and well calculated to destroy party feelings. In some of the congregations, a spirit of inquiry respecting the way of salvation, is strikingly manifested, and pleasing hopes are entertained of many.

As he will doubtless present to the Convention a detailed account of his tour, it may suffice at present to state, that in one month he preached thirty-six times, confirmed and addressed a considerable number of persons, consecrated several churches, and held his first ordination, in the very church in which he and his companion had been ordained by Bishop Claggett.—*Episcopal Recorder.*

(From the Episcopal Recorder.)

Rev. and dear Sir—Through the politeness of a gentleman of my congregation, I have received the first number of a weekly paper, just established at Key West. It contains an account of a meeting of the Town Council on the subject of the settlement of an Episcopal clergyman. Your readers I think will be interested with the whole account.

Yours, &c.

G. T. Bedell.

At a meeting of the Town Council of Key West, on Monday evening, March 7th, 1831—

On motion of Mr. W. A. Whitehead,

It was *resolved*, That the President of the Town Council be requested to call a public meeting of the citizens of Key West for the purpose of adopting measures for obtaining the settlement of a *Clergyman* on the Island, and the establishment of a *School*.

In pursuance of this resolution, a public meeting of the citizens was held at the Council Room, on the evening of Tuesday, 9th March.

The Hon. James Webb was called to the Chair, and Wm. A. Whitehead appointed Secretary.

David C. Pinkham, Esq., offered the following resolutions for the consideration of the meeting:

1st. *Resolved*, That a committee of six persons be appointed to ascertain, as far as practicable, the amount which can be raised by subscription for the support of a Minister of the Gospel; and also what number of children would become scholars upon the establishment of a school.

2d. *Resolved*, further, That the said Committee be requested to draft a suitable communication to the Bishop of the Episcopal Church of the state of New-York, setting forth the object of this meeting, and requesting him to procure and send a person for the purpose here proposed, and that the said Committee make report on Saturday evening, 12th inst.

Messrs. Chandler, Pinkham and Strobel, severally addressed the meeting, when, upon putting the question, as to the passing of the resolutions, it was carried in the affirmative.

On motion, it was resolved, That the Honourable James Webb, Judge of the Superior Court for the Southern Judicial District of Florida; the Honourable David Coffin Pinkham, Judge of the County Court for Monroe County; William A. Whitehead, Esq., Collector of the Customs of the Port of Key West; Col. L. M. Stone, U. S. Marshal for the Southern Judicial District of Florida; B. B. Strobel, M. D., Surgeon of the Military Post; and Henry S. Waterhouse, M. D., Postmaster of Key West, be the Committee for carrying into effect the objects contemplated.

The meeting was adjourned to Saturday evening, March 12th.

A Public Meeting of the citizens was held at the Council Room, on the evening of Saturday, 12th March, agreeably to adjournment.

Mr. Pinkham, from the committee appointed at the previous meeting, reported that they had obtained the necessary information called for by the resolution then adopted, and laid before the meeting, a draft of a letter to the Right Rev. Benj. T. Onderdonk, Bishop of the State of New-York, which was approved and accepted of.

On motion of Mr. J. Whitehead,

It was *Resolved*, That the Committee as it now is, be constituted a Standing Committee to receive subscriptions towards raising a sufficient fund for building a church upon the Island.

The meeting was then adjourned *sine die*.

LETTER OF THE COMMITTEE.

To the Right Rev. Benjamin T. Onderdonk, Bishop of the Protestant Episcopal Church, New-York.

Sir—The undersigned have been deputed by the citizens of Key West, to address you on the subjects embraced in the 2d resolution herein enclosed, and to solicit your attention to them so soon as your convenience will permit. They have also been directed to state, that should the objects contemplated in that resolution, be attained, it will be in their power to advance to the gentleman who shall undertake the duties therein specified, at least five hundred dollars for his support during the first year of his Ministry, and to furnish him with schools, the proceeds of which, during the same period, will add to his income, at least five hundred dollars more: and to assure him that a reasonable belief is entertained of the gradual increase of both sums, as society advances, and the benefits expected to be derived from his labors shall be developed. The citizens of Key West heretofore have had to submit to all the inconveniences resulting from the want of an enlightened Minister of the Gospel, permanently located with them, and of a well organized school. The transient character of a large portion of the population, and other circumstances beyond their control, have until now prevented their making any successful attempt to administer to these wants; but late accessions of much worth, to their permanent society, and a general state of improvement which has commenced, and is now progressing on the Island, gives them assurances that those considerations have, in a great measure, ceased to operate; and they feel it due to themselves, to their posterity, and to the respectability of their community, that they should avail themselves of the earliest opportunity of taking such measures as will prevent their being longer deprived of the advantages which they know must flow from a better system of religious, moral, and scientific instruction, than they now possess.

The undersigned have also been instructed to say, that a gentleman with a family would be preferred, if one such, possessing equal qualifications in other respects, could be induced to reside here upon the terms proposed. So far as regards the health, enjoyment, and comfort of his family, the undersigned do not hesitate in saying, that he has little to apprehend. The society, both male and female, is rapidly improving, and at this time affords the materials for rendering pleasant the time of a gentleman or lady of refinement, taste, and education. Should a married gentleman determine to come, it would not be expected of him, to remove to the Island before the month of October, and in that event he will avoid the exposure which persons of a habit formed in a northern climate might experience on removing to a southern one in the summer season; nor will it be required in any year, that he shall spend a greater portion of the months of August and September here, than will be entirely agreeable to himself.

The undersigned respectfully beg leave to request an answer at the earliest day convenient to you, in order that they may be enabled to communicate to those whom they represent, the result of this application, in time to take such other steps as shall be found necessary. They also avail themselves of this opportunity of tendering to you their high consideration and respect.

[Signed,] James Webb,
David Coffin Pinkham,
W. A. Whitehead,
L. M. Stone,
B. B. Strobel,
H. S. Waterhouse, } *Committee.*

NOTICE.

To-morrow (Sunday) evening, a sermon will be preached and a collection made in Trinity Church; and on Sunday evening the 5th June, the same will be repeated in St. John's Chapel; for the benefit of the New-York Protestant Episcopal Sunday School Society. *Divine Service to commence at half past 7 o'clock.*

May 28.

ST. THOMAS' CHURCH.

Persons wishing to hire Pews in this Church are requested to apply to David Hadden, 61 Pine St., C. N. S. Rowland, 45 Water St., Wm. H. Jephson, 13 Bond St., Robert Gracie, 20 Broad St.

One of the Committee will attend at the Church this afternoon (Saturday) at 4 o'clock.

May 14. 4w

GEN. P. E. S. S. UNION—ANNUAL SERMON.

The Annual Sermon before the Managers of this Society will be delivered in St. Paul's Chapel, in the city of New-York, by the Rev. G. W. Doane, on Sunday evening, June 26, at 8 o'clock.

The *Annual Meeting* of the Board of Managers will be held at the Sunday School rooms attached to St. John's Chapel, on Thursday, June 30, at 5 o'clock, P. M.

J. V. VAN INGEN, *Secretary.*

New-York, May 26, 1831.

*** Episcopal periodicals are requested to notice the above.

J. V. V. I.

ACKNOWLEDGMENTS.

The Treasurer of the Female Missionary Association of of St. John's Chapel, acknowledges the receipt of the following Subscriptions to the Green Bay Mission, in addition to those already published, making in all sixty dollars.

Jacob Lorillard, Esq.	$20
Mrs. Corré,	3
Mrs. Shippey,	2
Miss Wallace,	1
Miss H. M. Wallace,	1
Miss Lorillard,	1
Miss M. Lorillard,	1
J. N. O.,	1
Mr. D. Oakley,	1

Subscriptions and donations will be gratefully received at the following places: Rev. H. Anthon, 38 Lispenard-steeet—at the Treasurer's, 48 Lispenard-street, or at the school room attached to St. John's Chapel on Wednesday afternoon of every week.

May 26.

New-York, May 24th, 1831.

The subscriber gratefully acknowledges the receipt of *Twenty Dollars*, to the credit of the Permanent Fund of the N. Y. Protestant Episcopal Missionary Society, from the Auxiliary Female Missionary Association of St. Paul's Chapel, N. Y., the above sum having been contributed by the ladies of that congregation to constitute as life members of the Society the ladies of the Right Rev. B. T. Onderdonk, D. D., the Rev. Wm. Berrian, D. D., the Rev. John F. Schroeder, and the Rev. Henry Anthon respectively.

Benjamin M. Brown,
Treasurer.

New-York, May 21, 1831.

The subscriber, as Treasurer of the Auxiliary New-York Bible and Common Prayer Book Society, gratefully acknowledges the receipt of the following items, viz:

To constitute the Right Rev. Bishop B. T. Onderdonk, D. D., a Member for Life,	$25 00
To constitute the Rev. William Berrian, D. D., a Member for Life,	25 00
To constitute the Rev. John Frederick Schroeder, a Member for Life,	25 00
To constitute the Rev. Henry Anthon, a Member for Life,	25 00
Making the sum, contributed by the Ladies of St. Paul's chapel in this city, of	$100 00

Floyd Smith.

Letters received at the N. Y. P. E. Press, from May 18 to May 25.

Rev. William Lucas—Rev. Chas. Mann—Rev. Albert A. Muller—Secretary of Sunday School, Troy—Rev. J. Rudd, D. D.—L. J. Bisbee—S. Babcock—Venerable Archdeacon Wix—W. Stavely—Joseph H. Kuhns—S. Babcock & Co., Charleston, S. C.—Rev. Silas C. Freeman—J. B. Wallace, Esq.-C. has been reg'y. sent—H. and F. J. Huntington—E. A. Newton, Esq.—Rev. G. P. Giddings—S. Babcock—John Chrystie, $21.60 rec'd.—Mrs. G. Ford—H. N. Fargo—Rev. G. W. Doane.—Rev. W. H. De Lancey, D. D.

List of Books sent from the N. Y. P. E. Press since last notice—and up to May 25.

J. Bailey, Plattsburgh, N. Y., 1 box.

C. G. Palmer, Schenectady, 1 box.—all per Tow-boat Atlantic, of Albany line.

Rev. R. B. Croes, Geneseo, Livingston, N. Y., 1 box.

Rev. R. Hubbard, Waterloo, Seneca Co. N. Y., 1 paper parcel in box of R. B. Croes.

S. Cummings, Batavia, N. Y., 1 box, care of N. Ingersoll, Albion, Orleans Co., N. Y.

Dr. Skinner, care of Eaton & Brown, Lockport, N. Y. 1 box.

H. Hinman, Auburn, N. Y., 1 paper parcel.

Chauncey Goodrich, Burlington, Vermont, 1 box—all per Towboat Eclipse, of Troy line.

Rev. Reuben Sherwood, Saugerties, Ulster Co., N. Y., 2 boxes, left at 20 Broad-street.

Miss. L. Sprague, Great Barrington, Mass., care of C. Curtis, Hudson, 1 parcel, per Hudson barge No. 1.

A. E. Miller, Charleston, S. C., 1 paper parcel, per ship Empress.

G. Rowland, Norfolk, Va., 1 parcel, per schr. Transport.

Mr. L. H. Young, New-Haven, Conn., 1 box and 1 bundle, per Steamboat United States.

H. & F. J. Huntington, Hartford, Conn., 1 parcel, per Steamboat M'Donough.

Rev. H. J. Whitehouse, Rochester, N. Y., 1 parcel, care of Mr. White, left at Franklin House.

Wm. Stavely, Philadelphia, 2 parcels, per Union Line.

R. J. Smith, Richmond, Va., 1 parcel, left at Collins & Co.'s, Maiden Lane.

Rev. S. R. Johnson, Hyde Park, 1 paper parcel, per sloop Huntress.

Rev. G. B. Andrews, Amenia, N. Y., 1 parcel, left at American Hotel.

Rev. B. Hutchins, Pensacola, 1 paper parcel, left at E. D. Hurlbut & Co.'s, 84 South-st., N. Y.

Rev. Allston Gibbes, Charleston, S. C., 1 paper parcel per ship Amelia.

Mr. Morrison, Alexandria, D. C., 1 box, per schooner Anne, New-York.

Rev. G. S. Coit, Plymouth, Conn., 1 parcel, per Steamboat United States, via Hartford.

S. Babcock, New-Haven, Conn., 1 box and 1 parcel, per Steamboat United States.

Rev. S. C. Freeman, Ann Arbour, Mic. Terr., 3 paper parcels, left at Grosvenor & Co.'s, Pearl-street.

Miss Bostwick, of Loudon Co., Upper Canada, 1 parcel, care of O. G. Steele & Co., Buffalo, N. Y.

O. G. Steele & Co., Buffalo, N. Y., 1 box—all per Troy and Erie Line.

H. & F. J. Huntington, Steamboat Oliver Ellsworth, Hartford, Conn., 1 paper parcel.

Oliver Steele, Albany, 1 parcel, by Steamboat Ohio.

Edward A. Newton, Peterfield, Mass., 1 paper parcel, care of O. Steele, Albany, per Steamboat Ohio.

W. Stavely, 1 paper parcel, Union Line.

PUBLICATIONS OF THE PRESS.—AGENTS.

We have received a letter, written within a few days, from a valued correspondent, in a part of the country not very far distant, convincing us most effectually, if proof had been needed, of the necessity of some general institution, and general medium of communication among Churchmen in the United States, whose object shall be to facilitate the acquisition of Church books, and the diffusion of Church information. The writer of the letter to which we allude wishes to know how and where certain Standard, Episcopal devotional and other works which are advertised in the Churchman, may be procured. For his information and that of others in similar circumstances we beg leave to state that most of the books advertised in our lists, may at all times be had from such of the Agents named in the list published in the Churchman, as are *not* designated by an asterisk [*]. Agents will, of course, order from us any such works in our lists, not already forwarded to them, as may be inquired for at their respective depositories. The convenience, however, of *some* of the patrons of the Press may be promoted by ordering such works as they may wish, *directly* from the Depository at New-York. All such orders from responsible individuals, will be attended to there with all practicable despatch.

J. V. VAN INGEN,
Agent N. Y. P. E. Press.

New-York, May 25, 1831.

Franklin Institute.

CLASSICAL AND COMMERCIAL BOARDING-SCHOOL,

NEW-ROCHELLE.

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Particulars can be ascertained by application to W. W. Holmes, No. 60 William-Street, or to Charles A. Lee, M.D., 119 Bedford-Street, Greenwich Village.

May, 1831.—tf.

BISHOP HOBART.

LINES,

Writen on reading the account of the conversion of the Oneida Indians to Christianity, at a late visit made to them by Bishop Hobart.

Oneida's limpid waters flowed
More clear upon that day,
When her wild sons with ardor glow'd,
To adopt the Christian way.

Nature was in her summer plight,
Her loveliest array;
With rose and wild flowers bedight
Her garments fresh and gay.

The sun smiled on the beauteous scene,
Now spread before his view,
And lit the landscape, soft and green,
With beams of golden hue.

The blue etherial vault display'd
Its pure, unclouded face,
The lake's calm bosom stood array'd
In nature's mirror'd grace.

On the smooth valley's grassy breast,
The chiefs were all reclined,
Listening to accents which impress,
With holy truth the mind.

The holy man whose pious zeal
Had caused the blest resolve,
Now makes the eloquent appeal,
At which all doubts dissolve.

As borne by the inspired theme
He paints in radiant hues,
The glories which for ever beam,
In heaven's eternal dews,

For those whose pure unshaken faith,
In revelation's placed,
Whose steps ne'er wander from the path
By holy Scripture traced.

Nature's wild children bend to hear
The sacred words that tell
Of the eternal mansions where
The blest do ever dwell.

The forest mingled with their song
Its hollow, moaning sounds,
Bearing its hallowed notes along
The lake's meandering bounds.

O! thus may nature ever bloom
When man would seek his God!
Thus may he triumph o'er the tomb,
And find the blest abode.

Charleston Gospel Messenger.

THE ABORIGINES.

[For the Churchman.]

NOTICES OF MICHIGAN.—THE NATIVES, AND THE EARLY SETTLEMENTS.

Michigan Proper is included between 41° 31′ 38″ and 46° 39′ north latitude, and 5° and 9° west longitude, from Washington. Its length is 310 miles, and breadth 180. The name Michigan signifies, in the Chippewa language, the "Great Lake." It is divided into 12 counties: Wayne, in which Detroit, the capital, is situated, Monroe, Lapeer, Lenawee, Shiawassa, Oakland, Macomb, Washtenaw, St. Clair, Sanilac, Sagana, and Michilimackinack.

The principal rivers are the Detroit and St. Clair, which are more properly straits; the former connecting Lake St. Clair with Lake Erie, and the latter Lake Huron with Lake St. Clair.

The Detroit is about 28 miles long, and where it passes the city of the same name, is 1100 yards wide. The straits of St. Mary are the outlet of the waters of Lake Superior into Lake Huron: they are about 90 miles long, and near their head is the "Sault," or descent of 22 feet in 900 yards. The St. Joseph's and the Grand are the chief rivers falling into Lake Michigan. Those running eastwardly are the Raisin, the Huron, the Rouge, and the Clinton. The Sagana runs nearly in a northern course, and empties into a bay of the same name in Lake Huron.

In 1818, all the north-western territory north of Illinois was annexed to Michigan. The principal settlements in this portion of country are on the Fox river, which runs into Green Bay, and at the Prairie du Chien on the Mississippi, a few miles above the entrance of the Ouisconsin. The former are in Brown, and the latter in Crawford county.

The settlements in Michigan Proper are principally on the island of Michilimackinack, at the Saut de St. Marie; Detroit, and along the borders of Detroit river and Lake St. Clair; Mount Clemens, in Macomb county; Pontiac, in Oakland county; Annarborn, in Washtenaw; along the river Rouge in Wayne; at Frenchtown and Monroe, in Monroe county.

Sketches of its history from the MS. of Philu E. Judd, Esq.:—

"1620. The country first visited by the Jesuit Missionaries and Coureurs des Bois.

"1648. Catholic chapels erected at St. Joseph's and Saut de St. Marie.

"1667. Louis XIV. sent two companies of soldiers to Detroit," (the site of which, when first visited, was occupied by the Hurons, and called Zeuch De grondie,) "and Michilimackinack, to build fortifications, and protect the fur traders.

"1670. About this time the Huron tribe of Indians, the aborigines of the country, were dispersed, and nearly exterminated, by their implacable enemy, the Five Nations.

"1673. Father Joseph Marquette in company with the Sieur Joliet, laid the foundation of the settlement at Michilimackinack.

"1679. Mons. Robert de la Salle, built the first vessel, two leagues above the Falls of Niagara, that ever floated on the waters of the great Lakes, and sailed for Michilimackinack.

"About this period the permanent settlement of Detroit commences."

"The French government in Canada," (here I condense some reports of the Lyceum of Detroit, published in 1819,) "in pursuance of their policy of gaining an ascendancy over the Indian tribes, thereby to secure to themselves the benefits of the fur trade to the exclusion of the colonies of New-York and New-England, as well as the alliance of the Indians in their wars with these colonies, had extended their settlements to Detroit and Michilimackinack. After the capitulation of Quebec, in the year 1759, and of Montreal in 1760, Detroit and Michilimackinack were surrendered by the Governor of Canada to his Brittanic Majesty, and were immediately garrisoned by English troops. The chief civil magistracy was then vested in a military commandant, under the Governor of Canada. In 1763 a confederation of the Wyandots, Hurons, Miamies, Chippewas, Ottaways, Pottawatimies, and the Messasaugies, with perhaps some other tribes, was formed to act against the British posts. The Indians surprised and took Michilimacknack." Pontiac, an Ottaway, and the chief of the confederacy, attacked Detroit with a force about 3000 strong, on the same day that Michilimackinack was surprised. "He approached the town under pretence of trade, and to 'brighten the chain of peace,' proposed a council. He selected a number of the most daring of his followers to accompany him to the fort in which the pretended council was to be held, having sawed off their guns sufficiently short to be concealed under their blankets. It was arranged that at a given signal they were to fire upon the officers, let in their companions, and commence a general massacre. The execution of this daring plan was prevented by an Indian woman, who communicated it to Major Gladwin, the commanding officer. The Indians went to the council, but from the dispositions made by the commanding officer to receive them, they were diverted from attempting to execute their design, and the commanding officer having openly charged them with their treachery, permitted them to retire unmolested. They soon after invested the place, and a siege was continued with occasional skirmishes for more than a year. Of these skirmishes, the most disastrous to the British was the defeat of Captain Delzil, at a place since called Bloody Bridge, about two miles above Detroit. The party of Captain D. consisted of 200, of which a great proportion, including himself, fell victim to the savages.

"Thus reduced, it was with great difficulty the commanding officer continued to maintain the place until he was relieved by a British schooner with a reinforcement and supplies. This vessel narrowly escaped capture, having been attacked and boarded by a large number of Indians, who surrounded her in canoes opposite the head of an island, since called Fighting Island. Her escape from capture was owing to some on board calling out to set fire to the magazine. This having been communicated to the Indians by a Frenchman of their party, they left the vessel with precipitation. Soon after this the Indians raised the seige and separated."

"Although," says Gov. Cass in his speech to the Legislative Council of Michigan, June, 1824, "this country was secured to the United States by the treaty of peace of 1783, still possession was not obtained till 1796. It then became a part of the immense territorial government north-west of the Ohio, but separated from the local seat of that government, and from all its principal officers, by an extensive wilderness, in possession of its original inhabitants. It thus continued, with no identity of interest, and but little intercourse with the seat of territorial power, until 1803, when the state of Ohio was formed. This country was then attached to the territory of Indiana, from whose government and people it was still more remote. In 1805 this territorial government was organized, but the commencement of its operations was marked by a signal calamity. The town of Detroit, the mart of business, and in fact the only place of any importance, was utterly destroyed by one of the most awful conflagrations which has ever visited any portion of the Union."

Government and Laws.—This account is extracted from the Detroit Gazette of July 16th, 1819.

"From the first settlement at Detroit till 1763, this country was under the French government; and the ancient French code called La Contume de Paris, occasionally remedied by the decrees of the French king, was the established law of the country. From 1763 to 1796, this country was under the British government. From 1796 to 1802 it was a component part of the U. S. territory north-west of the Ohio, which was erected into a territorial government by the ordinance of 1787. Michigan continued a part of Indiana territory till 1805, when it was erected into a separate territory by the name of Michigan. During these different periods, from 1763, and until the the year 1810, the Contume de Paris, modified by the decrees of the French king, the common law of England, remedied by acts of Parliament, the statutes of the Provincial Government of Canada, the statutes adopted by the Governor and Judges of the N. W. Territory, of the Territory of Indiana, and of the Territory of Michigan, have been in force at successive periods. In 1810 all these laws were repealed, except the common law of England and the statutes adopted by the government and judges of Michigan since 1805. The right to send a delegate to Congress was granted to the Territory in the session of 1818–9." The first Legislative Council, consisting of nine members, met at Detroit, June, 1824.

Antiquities.—From the same Gazette.

"On the river Huron," (now called the Clinton) "thirty miles from Detroit, and about eight miles from Lake St. Clair, are a number of small mounds, situated on a dry plain or bluff, near the river. Sixteen baskets full of human bones of a remarkable size, were discovered while sinking a cellar on this plain for the Missionary. Near the mouth of this, on the east bank, are ancient works representing a fortress, with walls of earth thrown up, similar to those of Indiana and Ohio.

"At Bellefontaine, or Spring Wells, three miles below Detroit, are three small mounds, or tumuli, standing in a direct line, about ten rods apart. One of these has been opened; bones, stone axes, &c., were found in abundance. About one-fourth of a mile below these are still to be seen the remains of an ancient fortification. A breast-work, in some places three or four feet high, encloses several acres of firm ground, in the centre of an extensive marsh."

On this subject I will now give an extract from some admirable notes permitted to be published a few years ago by his Excellency, Governor Cass.

"The remains of ancient art, which are scattered through the western regions, have been the subject of observation since our first knowledge of the country. These works are scattered through the whole valley of the Ohio, and through much of the Mississippi country. They are found as far north, at least, as Lake Pepin. We find them on hills and in valleys; in positions favorable to military defence, and in others where they are completely commanded by elevated ground, and where defence would be impracticable. Between Detroit and Chicago, in the midst of an extensive plain, and remote from any stream, one of these works yet remains. They are found in every state of preservation and decay. In some, the walls are at least fifteen feet high, particularly near Newark and Lebanon, in Ohio; and the whole work is as distinct as it was upon the day of its completion. Others have mouldered away, and it is difficult to distinguish them from natural irregularities of the ground. Some of them have ditches, and some are without; and these ditches are as often found on the inside as on the outside of the walls. Their form is as various as their situation. To account for their original erection, we are driven to conjecture either that another race of men, superior in every social and intellectual quality to our present Indians, once inhabited these regions, and were wholly extirpated or expelled; or that the descendants of this people have forgotten the most useful arts of life, and have lost all remembrance of their own origin, with all the traditions of their ancestors. I have been credibly informed, that among the ancient belts preserved by the Wyandots, are some which relate to the people who erected these works, and to the history of their wars and final discomfiture. It is customary among the Indians to prepare a belt for every important fact interesting to the nation. If these belts relate to those remote events, they were undoubtedly made at the time when the events occurred, and may be considered as authentic documents coeval with the foundation of these works. The tradition is, that they were built for the purpose of defence; and that their founders, after many years of sanguinary warfare, were expelled, and sought refuge in the country south-west of the Mississippi. The present race of Indians claim to be the descendants of the conquerors."

There are said to be several *natural curiosities* in Michigan; but I will omit most of them, and only copy an eloquent description of the "Pictured Rocks" of Lake Superior, which is from the pen of Gov. Cass.

"Upon the southern coast of Lake Superior, about fifty miles from the Falls of St. Mary, are the immense precipitous cliffs, called by the voyageurs, Le Portail, and the Pictured Rocks. This name has been given to them in consequence of the different appearances which they present to the traveller as he passes their base in his canoe. It requires little aid from the imagination to discern in them the castellated tower, the lofty dome, spires and pinnacles, and every sublime, grotesque, or fantastic shape which the genius of architecture has ever invented. These cliffs are an unbroken mass of rocks, rising to an elevation of 300 feet above the level of the Lake, and stretching along the coast for fifteen miles. The voyageurs never pass this coast except in the most profound calm; and the Indians, before they make the attempt, offer their accustomed oblations, to propitiate the favor of their Manitons. The eye instinctively searches along this eternal rampart for a single place of security; but the search is vain. With an impassable barrier of rock on one side, and an interminable expanse of water on the other, a sudden storm upon the Lake would as inevitably ensure destruction to the passenger in his frail canoe, as if he were on the brink of the cataract of Niagara. The rock itself is a sand-stone, which is disintegrated by the continued action of the water with comparative facility. There are no broken masses upon which the eye can rest and find relief. The Lake is so deep that these masses, as they are torn from the precipice, are concealed beneath its waters until they are reduced to sand. The action of the waves has undermined every projecting point; and there the immense precipice rests upon arches, and the foundation is intersected by caverns extended in every direction. When we passed this mighty fabric of nature, the wind was still and the Lake calm. But even the slight motion of the waves, which in the most profound calm agitates these internal seas, swept through the deep caverns with the noise of distant thunder, and died upon the ear, as it rolled forward in the dark recesses inaccessible to human observation. No sound more melancholy or more awful ere vibrated upon human nerves. It has left an impression which neither time nor distance can ever efface. Resting in a frail bark canoe upon the limpid waters of the Lake, we seemed almost suspended in air, so pellucid is the element upon which we floated. In gazing upon the towering battlements which impended over us, and from which the smallest fragment would have destroyed us, we felt, and felt intensely, our own insignificance. No situation can be imagined more appalling to the courage, or more humbling to the pride of man. We appeared like a speck upon the face of creation. Our whole party, Indians, and voyageurs, and soldiers, and officers, and savans, contemplated in mute astonishment the awful display of creative power, at whose base we hung; and no sound broke upon the ear to interrupt the ceaseless roaring of the waters. No splendid cathedral, no temple built with human hands, no pomp of worship, could ever impress the spectator with such deep humility, and so strong a conviction of the immense distance between him and the Almighty Architect.

"The writer of this article has viewed the Falls of Niagara, and the passage of the Potomac through the Blue Ridge, two of the most stupendous objects in the natural features of our country. The impression they produce is feeble and transient, when compared with that of the 'Pictured Rocks' of Lake Superior."

The principal Indians within the peninsula are the Chippewas, Ottawas, Pottawatimies, and Wyandots. There are Saganas on the river of the same name, under a chief who is called Kishkakon, who is a tyrant and usurper, and not unfrequently acts in a legislative, judicial, and executive capacity at the same moment. These Indians are not numerous, and are composed of outcasts and refugees. The Wyandots, of whom there are a few also in Canada, are the remains of the ancient powerful nation of the Hurons, who were almost extirpated in their wars with the Iroquois. "The Ottawas," says Mr. Judd, "have several villages on the Grand River, and inhabit the north-western parts of the territory; are the most numerous of any within the peninsula, and the most civilized of all the north-western Indians. L'Arbre Croche, their principal town, is 40 miles south-east of Michilimackinack, and contains about 1000 souls. There formerly resided among them a missionary who regularly celebrated mass. The Winnebagoes reside on Fox river," (west of Lake Michigan) "and are represented to be a 'lazy, filthy, unfriendly, faithless set of vagabonds.' The Menominees, Sauks, Sioux, also reside in the territory, west of Lake Michigan."

Here it will not be inappropriate to introduce some observations on the subject of communicating the blessings of civilization and religion to the Indians, from the notes of Gov. Cass.

"Early and strenuous efforts were made by the French to convert the Indians to civilization and Christianity. Establishments for this purpose were formed at Michilimackinack, at L'Arbre Croche, at St. Joseph's, at Green Bay, and at other places. The object was prosecuted with zeal, industry, and talents, worthy of more permanent success than has attended their labors. There was a generous self-devotedness in these apostles of Loyola, which nothing could have inspired but the intensity of their zeal, and their entire abstraction from all personal considerations. No traces of their laborious exertions can now be discovered in the manners or morals of the Indians. The hand of time has swept away the teacher and the neophyte; and nothing now remains to show that the standard of Christianity has ever waved amid the dark forests of our country. In the zealous efforts which are now making to meliorate the condition of the Indians, we have much to learn from the history of the progress and result of the same experiment which was made by the Jesuits. We cannot bring to the task more fervid zeal, more profound talents, more extensive or varied acquirements, nor probably a deeper knowledge of the principles of human nature. But so far as respects any permanent or valuable impression, they have wholly failed. There is reason to believe that the failure of the Jesuits was owing to the principles upon which their operations were conducted, rather than to any intrinsic and insuperable difficulties in the object itself. Any change, to be permanent, must be gradual and general. We must teach the Indians by their own observations, the value of our own institutions. We must induce them to abandon their present erratic life, and to establish themselves permanently. We must convince them that the scanty and precarious subsistence which is now furnished by the chase, will be acquired with less toil and more certainty by the labor of agriculture. We must teach them, above all, the value of separate and exclusive property—the cardinal principle in our own attempts upon this subject. In fact, their physical and moral improvement must be contemporaneous: each will alternately act as cause and effect."

The taking away false foundations is not to the prejudice, but advantage of truth, which is never injured, or endangered so much, as when mixed with, or built on falsehood.—*Locke.*

TRAVELS.

RELIGION OF GERMANY.

The religious history of Germany, for the last fifty years, would seem to have been designed to furnish an illustration of the weakness of human wisdom, and the strength of divine purposes. Infidelity had ever before been the part either of scoffers or philosophers. It had been engendered by frivolous vanity, which turned things holy into a jest; or it had been the abortion of some speculative free thinking, which made of a practical atheism the basis of morality, and magnified the nature of skepticism into a sort of wisdom of superior natures. But now mankind were destined to have a third; it was *exegetical* infidelity; the most absurd, and we speak advisedly when we say the most credulous of all. Whatever learning throws light upon the oracles of religious truth, must be received and treasured with a gratitude commensurate with the importance of the subject; but when the interpreter, passing from his proper province, seeks to find in the simple story of the evangelists the exaggerated accounts of credulous admirers; when he so far forgets the true end of criticism, as to explain the wonderful deeds narrated of the founder of our religions as actual transactions, yet presupposing no supernatural power; when he describes Jesus as a skilful physician, whose extraordinary success was magnified into proofs of miraculous agency, he then leaves the firm land of criticism, and launches into the wildest absurdities which a credulous man can devise. Were we at this time in search of illustrations by which to exhibit to the world extraordinary instances of unsoundness of judgment, as displayed in the pursuit of a favorite theory, we know not whence we could derive better, or, for human nature, more humbling illustrations, than from the writings of German interpreters of the Scriptures. Paulus, one of the leaders in this business, declared of himself, that nature never intended him for a theologian, and that he had mistaken his calling. We believe him fully.

This form of infidelity is to our minds the most disgusting in which it has ever appeared. The annihilation of a divine religion by a philosophical deduction of universal principles, which are pretended to be derived from the same high source, has something far less revolting. The skeptic who prefers the revelation of God's works to the revelations of his word, may still have some lofty claims to respect. But a host of interpreters, assailing divine truth with grammars and dictionaries, explaining away a miracle by a Hebraism, and giving a dead commentary for a living truth, are, as a class of writers, the least directly useful, and the least respectable. If the New Testament is no more than they take it for, it does not merit the attention which they give it, but should be thrown aside among things that deserve to be lost.

And, indeed, it has been announced in German lecture-rooms, that Christianity was fast passing away, and had but a few years to survive! But the prophets and their systems of philosophy have passed away, as do all the fashions of this world, while the strength of Christian truths still remains unwasted, and promising to endure for ever. It was not reserved for philologists and oriental scholars to overturn the foundations of the religious faith of Christendom, or to win a victory which would leave the world a blank, happiness an unattainable object, and action but a perpetual struggle to cheat the restless soul out of a consciousness of its wretchedness. One such mind as Pascal's, one such spirit as Jeremy Taylor's, one such example as Heber's, is of more value to the world than all the philological minuteness of an Eichhorn, or all the circumstantial explanations of a Paulus.

AMERICA COMPARED WITH GERMANY.

The author would be among the first to acknowledge the excellency of our schools of medicine, the profound learning of our bar, the efficiency and eloquence of our clergy. In neither of those classes need we shun a reasonable comparison with any nation. We have not the men of learning of the Germans, nor they our statesmen; we have not their law professors, nor they our advocates; we have not their libraries, the best aid in pursuing knowledge, nor they our liberties, which save us from the dominion of established usage. The comities of life are more widely diffused in the United States than in Germany. General intelligence is decidedly more common. The neatness of our farm-houses, the air of comfort and health in every dwelling, far surpass what would be found among those of a corresponding order of society in Germany. As yet, America has no university; our under graduates are but as their gymnasiasts; which, however, of the German schools can, not in philology only, but on the whole, be put in competition with our older colleges? There is not in all Germany as good a military school as West Point, nor a place of instruction preparatory to a professional education, where the general culture of mind and manners is better provided for, than for the under graduates of some of our best institutions. They have not a writer of fiction of our sex, that can be put in competition with Cooper; and we know not the German lady who has written better novels than the authoress of Redwood. There is not in the long list of their prose writers one, (Goethe only excepted, who is in truth of the former generation,) there is not one of their active prose writers who employs the German with the grace with which our own Irving writes the English; no pulpit orator in all Germany holds his audience so completely in his power, or, we will add, understands the nature and excellence of pulpit oratory as well as some of our American divines: the social and political state of Germany offers no opportunity for such displays of talent, as are exhibited in the keen, but somewhat unrelenting irony of one of our public speakers, or that union of clear discrimination, undeviating purpose, and brilliant imagination, which impart an irresistible influence to the eloquence of another. We have much, very much to learn from the old world; there is in Germany a vast deal which we might introduce with decided advantage; above all, the organization of universities, the liberal endowment of public libraries, the noble passion for encouraging every branch of learning, and obtaining a universality of culture, by taking an interest in all that concerns the human race. But we can richly repay any benefits that may be received. Germany may learn, from the example of the United States, how to combine religious toleration with religious zeal, to maintain the sanctity of possession amidst general equality, to render impotent the efforts of arbitrary caprice, and, at the same time, to preserve the strict maintenance of established authority.

It has been more wittily than charitably said, that hell is paved with good intentions; they have their place in heaven also. Evil thoughts and desires are justly accounted to us for sin; assuredly, therefore, the sincere good-will will be accepted for the deed, when means and opportunity have been wanting to bring it to effect. There are feelings and purposes as well as "thoughts,

—whose very sweetness yieldeth proof
That they were born for immortality."

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